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July 13, 1958

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searching the scriptures

By the Rev. Robert C. Dentan, Ph.D.

Marriage

Genesis 1:27-28; 2:18-25; Deuteronomy 24:1-4;
Isaiah 62:1-5; Mark 10:2-12; Ephesians 5:22-33.

Besides what the Bible has to say about the life of individual man, it also has much to say about various areas of his collective or social life, such as marriage, the family, the state, and international relations. It is to these matters we now wish to turn our attention.

The first and most basic of all social relationships is that between the sexes. While all other human relationships might conceivably disappear, this one — together with that of the family, which flows from it — could not be lost without involving the destruction of man himself. Since religion is concerned with the whole sweep of human life, it must necessarily have a special concern with this primary relationship of the sexes — the reasons for it, the spirit and the laws which should govern it, and the obligations which it should impose.

The passages which are fundamental to all the thought of the Bible on this subject are Gen. 1:27f and 2:18-25, both belonging to the ancient Hebrew account of the creation of man. The details of the stories (there seem to be two) belong to the realm of folklore rather than of science, but the view of marriage which inspires them is unexpectedly profound and of universal validity. The first point to be noticed is that there is nothing shameful in the sexual relationship, since God is responsible for it and commanded that it be continued (2:24); shame was the unhappy product of man's first sin (cf. 2:25 with 3:7). The purpose of marriage, according to the Genesis accounts, is two-fold. The more austere "priestly" story, which stands first in the Bible, says that it is intended for the continual propagation of the human race ("be fruitful and multiply," 1:28). While, from a purely logical and scientific point of view, this is plainly so, and must be seriously considered in any discussion of the nature of matrimony, it is pleasant to note that the older story, now found in Gen. 2:18ff, saw in the institution of marriage also a kindly provision of God for alleviating the loneliness of man's lot ("it is not good for man to be alone," 2:18). It is almost startling to realize that this story, which originated in a polygamous society, unmistakably contemplates monogamous marriage as the ideal. It tells us that God's purpose was that *one* man and *one*

woman should become *one* flesh, presumably forever.

The second passage (Deut. 24:1-4) is an extract from the civil code of Israel (attributed at that time to Moses) which deals with the institution of marriage in an altogether different spirit. Although the ideal of Genesis no doubt continued to hold the allegiance of many high-minded people, prevalent law dealt with marriage in a more practical way, allowing the tie to be broken, in accordance with the common law of the ancient Near East, at the will of the husband — with the one proviso that the woman's rights must be safeguarded by providing her with legal proof of her freedom (the "bill of divorce" of v. 1).

That marriage, in spite of this somewhat pragmatic and even brutal way of regulating it, was still held in highest honor in ancient Israel is shown by such a passage as Isa. 62:1-5, in which God's relation to His people is pictured in terms of husband and wife. During the days of the Babylonian Exile Israel had seemed like a forsaken wife, but the time would come, the prophet says, when she would be called My-Delight-is-in-Her ("Hephzibah") and her land called Married ("Beulah") (v. 4).

When Jesus was asked about the permissibility of divorce (Mark 10:2-12), He pointed out that the law in Deuteronomy was merely a temporary concession to human weakness, the divine law of marriage being found in Genesis ("from the beginning," v. 6). Now that the Kingdom of God was drawing near in His own person, our Lord implied that men must begin already to live by its laws. What had been regarded in the Old Israel as a fine ideal must in the New Israel be translated into actual fact. The unity created by marriage was no longer capable of being broken by either party and any breach of it must be regarded as adultery (11f).

In contrast to the usual biblical procedure, which uses the marriage relationship to illuminate the nature of God's relationship to His people, the passage from Ephesians (5:22-33) takes an opposite course and, with striking effect, makes Christ's relationship to the Church a pattern for the relationship between husband and wife. Every Christian marriage should ideally be a reflection of the heavenly marriage, exhibiting the same harmony and sense of common purpose. It ought to exemplify the self-sacrificing love on the part of the husband (vss. 25, 28, 33) and the sense of affectionate dependence on the part of the wife (22-24, 33) which are the principal marks of the Church's mystical relationship to Christ.

The Living CHURCH

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Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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Things To Come

July

Sixth Sunday after Trinity
World Institute on Christian Education, Nishinomiya, near Kobe, Japan, to August 1.

Seventh Sunday after Trinity
St. James
Eighth Sunday after Trinity

August

Ninth Sunday after Trinity
Transfiguration

Fourteenth World Convention on Christian Education, Tokyo, Japan, to 13.

Tenth Sunday after Trinity
Eleventh Sunday after Trinity

Over 100 correspondents, at least one in each state and district, and a number in foreign countries, are the Living Church's chief source of news. In emergencies, news may be sent directly to the editorial office of The Living Church, 407 E. Michigan St., Milwaukee 2, Wis. Such material must be accompanied by the complete name and address of the writer. There is no guarantee that it will be returned, publication is at the discretion of the editors. DEADLINE for each issue is Wednesday, 11 days before the date of issue. Emergency deadline (for urgent news) is Friday morning, nine days before date of issue.

SCRIPTS. Articles accepted for publication are usually written by regular readers of The Living Church who are experts in their fields. All manuscripts should be accompanied by addressed envelope and return postage.

PHOTOGRAPHS. The Living Church cannot assume responsibility for the return of any photographs. However, every effort will be made to carry out the wishes of any individual who, in a covering letter, specifically requests return of a photo and encloses a addressed envelope and return postage.

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LETTERS

When minds meet, they sometime collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

The Diocese of New Mexico and Southwest Texas

In looking at the map of the provinces that heads [the article about provinces, L.C., June 15] I was somewhat amazed to find that New Mexico and Southwest Texas is still considered a missionary district.

According to my information The DIOCESE of New Mexico and Southwest Texas came into existence through the action of General Convention in Boston, six years ago.

(Rev.) CHARLES L. HENRY
Rector, St. James' Church
Clovis, New Mexico

◀ The map loaned by *The Episcopal Church Annual* was an old one, a fact which neither they nor we noted. Apologies to the diocese of New Mexico and Southwest Texas.

Surplus Medical Samples

Several of the doctors in my chapel receive medical samples from drug supply houses for which they have little use in an army hospital.

Do any of your readers know of an Episcopal overseas mission hospital, etc., which could use them? (Rev.) ROBERT D. BATTIN
Episcopal (Post) Chaplain
1833-F Reece Rd.
Fort George G. Meade, Md.

Christian Education

Certainly there are faults in the new program of Christian Education, but most of the criticism I have heard overlooks the basic philosophy behind it which I think is to be absolutely sound. This editorial is the fairest thing I have seen on the subject and I'm looking forward to the next one. Would it be possible to secure reprints of these two to mail to my congregation?

(Rev.) ROBERT E. MERRY
Church of the Nativity
Crafton, Pittsburgh, Pa.

◀ If sufficient requests are received all three editorials [L.C., June 15, 22, and 29] will be reprinted.

Being what I am, an aging priest, who will doubtless be accused of being reactionary and living in the past, I would like to make some comments on your editorial, "Christian Education — Here and Now" [L.C., June 15].

You probably do not remember that there was a time when there was a curriculum called "The Christian Nurture Series" that was very widely used in the Church. I was in Minneapolis when this began to be used, and if I recall correctly, every parish in that city used it. It was one of these "facts first" courses which are frowned upon these days. In most parishes that I knew, and certainly in mine, a downtown parish in Minneapolis, and in this metropolitan parish here, there were well attended high school classes, and . . . post-graduate classes of young people. This went on year after year.

Then the situation began to change. First of all, no one took the trouble to continue to work upon the Christian Nurture Series so that it would be improved constantly and adjustments made to make it more suitable with changing times. There was no national Department of Christian Education worth the name, and such department as the Church had produced nothing. The result of this was that parish priests were left much on their own, with very little choice of curriculum that was acceptable. Whatever bad results may have come among the young people who have been studied in college and in the service of the nation, are due rather to the failure of the Church to provide the tools with which to work than to a curriculum that furnished facts. There simply was no curriculum.

During this same period of time, the whole attitude toward children, and the attitude of children, has changed. With the consent of their parents, girls begin to date at 12 and 13 and boys at 14 and 15. And at 16 the one ambition is to drive a car much as fast on the streets of the city. Therefore Sunday School goes the way of all other children's things for teen-agers who are still children. In my opinion, this accounts for the problem of high school classes, and not the fact that curricula with "taught facts" did not interest them. That the Church failed the clergy almost for a generation does not of necessity prove that the teaching in spiritual facts, *per se*, is the wrong approach. That the Church failed to give leadership in Christian education so that in every parish the children from earliest ages were led in the way of worship, does not prove that really, quite suddenly, a new revelation has been given which has resulted in "the family service." If investigation had been made, it would have been discovered that in hundreds of churches careful provision always has been made for the worship of the children and the young people in connection with the Church schools. In my parishes there have always been carefully equipped altars, beginning with the nursery school on up, and the clergy, properly vested, have conducted the services of the Church for people of all ages.



This is not new, but for a generation the Department of Christian Education of the National Council gave no suggestion to the Church that this should be a part of Christian education.

Your sentence, "By the time adulthood was reached, the docile recipients of strong doctrinal pills of an early generation showed almost no signs of having learned anything about God, Christ and the Church," is I think, simply a smart saying. I have long been in touch with the people brought up in my two last parishes over a span of 36 years, and I can say that literally hundreds upon hundreds of people show every evidence as adults of having learned much about God, Christ, and the Church from the strong doctrinal pill, plus worship, plus early introduction to a disci-



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, sacramental life. Such people are the one of my present parish where I have 27 years, and such people are the back-of my former parish. Every place I in this country I find people who to have learned much about God, t, and the Church, who are leaders in parishes, and in more than one instance nible for the foundation of missions the establishment of parishes. Some of poor people who knew nothing about Christ, and the Church in the last war, en though they were, were called upon old religious services aboard naval ships in isolated camps of troops all over Asia the ocean when there were no chaplains nt.

so happened that when the Christian ure Series was no longer available in date form, we were able to write our curriculum with strong doctrinal pills, a coupled with worship and [directed] be disciplined sacramental life, and so were not the victims of the failure of the rch.

our editorial, too, seems to take for tered that the Seabury Series is producing, will produce, this knowledge of God, ist, and the Church. I wonder how it is ible for you to pass this judgment, since but a short time since the Seabury Series completed and a comparatively short e since the first course was available.

am aware of the fact that each of the rses was given testing in various chosen ools. I would point out that there is not chool in the whole of the United States ere a good job could not be done with any d of course, in one class, or two, because ry effort would be made and pride would involved in making it work. It is only en it becomes the tool of the whole school t the test comes. If the Seabury Series pers, without radical revision, I have a feel that the judgment of it will be less kind n that which is made of the strong doctrinal-pill method.

f we had the children five days a week might be able to do both of the things, only having them, at the outside, for an ar and a half a week, we have to choose at we will do. As a parish priest, this ms true to me. You see, I have lived long enough in the Church to see a number of ups arrive that were sure they had the of salvation. As a matter of fact, the ipline of learning, and practising, and shipping, and praying has always been way of salvation.

(Rev.) DON FRANK FENN, D.D.
Rector, Church of St. Michael
and All Angels

timore, Md.

ANGLICAN CYCLE OF PRAYER

he Anglican Cycle of Prayer was developed at request of the 1948 Lambeth Conference. A nce or diocese of the Anglican Communion suggested for intercessory prayers on each day the year, except for a few open days in which ers may be offered, as desired, for other Com ions, missionary societies, or emergencies.

July

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Mexico
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Mid-Japan
Milwaukee, U.S.A.

13, 1958

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Ingathering of U.T.O.

Diocese of Oklahoma

Our picture shows for one diocese (Oklahoma) a high watermark of women's work that takes place in every diocese and missionary district of the Episcopal Church in anticipation of General Convention — the ingathering of the United Thank Offering of the women of the Church. This represents the dollars, dimes, nickles, and pennies which the women during the past three years or so have placed in their U.T.O. boxes in thanksgiving for blessings both large and small. At a great service during General Convention and the women's Triennial Meeting this fall, the grand total of these amounts from all dioceses and missionary districts will be offered up to God for the extension of His kingdom.

This offering is made, in the several dioceses and missionary districts and during General Convention, at a celebration of the Holy Eucharist especially for the women. Shown in the picture, as celebrant of the Eucharist, is the Rt. Rev. Chilton Powell, Bishop of Oklahoma, ready to present the U.T.O. to God as part of the eucharistic oblation of bread and wine and money.

The Living Church

ixth Sunday after Trinity
July 13, 1958

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

To "Rits and Rats" t Eucharistic Congress

Some 300 Anglican bishops had arrived in London at the beginning of this month for the opening on July 3 of the ninth annual Lambeth Conference [see page 2]. One of the major pre-Lambeth events was a Eucharistic Congress sponsored by the Church Union.

by DEWI MORGAN

The Eucharistic Congress, July 1 to 4, which marked the centenary year of the Church Union and was honored by the presence of Princess Margaret at its opening service at Westminster Abbey, was entirely forward-looking. This is worth saying for it would have been natural if this occasion were dominated by the hosts of the past, recalling battles of long ago. For since John Keble and others founded the Church of England Protection Society, which a year later became the English Church Union, doughty contests have been fought.

Fruits of Encounter

The fruits of these encounters lie in the fact that the term "Puseyite" is no longer heard, nor would it be pejorative if it were. Today perhaps the majority of English parishes practice at least some of the customs for which early members of the Church Union were hounded. And, most remarkable of all, both sides in the controversy have happily buried their hatchets. Today's English Churchman would have to read history to understand fully what was meant by battles between "High and Low," between "Rits and Rats" (Rationalists and Rationalists).

The great father-figure of the Church Union was the Hon. Charles Lindley Wood (Lord Halifax), who became its president in 1867 and was still its acknowledged leader at the time of his death in 1934.

After the opening service in Westminster Abbey, the Congress proper began with an address from the Archbishop of York, Dr. Ramsey, while other speakers who were scheduled included Dr. Wand, former Bishop of London, the Rt. Rev. Augustine Morris, O.S.B., Abbott of Nasham, Mr. John Betjemann, Mr. Tom Driberg, and the Hon. Patrick Maitland, M.P., president of the Church Union.

As there is no church in London large enough to hold such a congregation, High Mass was to be celebrated each morning in the Albert Hall, with a capacity of some 6000 people. A special altar at the focal point of the huge arena was built for the occasion. It was here that the words of the Bishop of London, Dr. Montgomery Campbell, President of the Congress, came vividly alive: "We call it a Eucharistic Congress because the Eucharist is the perfect thanksgiving, and in its action we find not only the pattern of the Christian life but also inspiration and power for bringing men to the experience of that life."

Two Excommunicated; Bishop Criticized

The Bishop of Ripon, Dr. G. A. Chase, is being sharply criticized for informing two Church of England members (one of them divorced) that they could not receive Holy Communion for six months after their planned civil marriage.

Leading critic of the bishop is the Rev. Canon Bryan Green, noted preacher, who said that if the divorced man and his fiancée challenged the excommunication in the courts the bishop would lose. He quotes a 1912 decision that the Prayer Book provision for banning "open and notorious" evildoers from Communion cannot be applied to those married legally in the eyes of the state.

The unofficial *Church of England Newspaper* commented: "If Dr. Chase were not already on the verge of retirement it would be necessary that he be asked to resign."

The American Church's Canon 16, Section 3, requires the clergyman to seek a judgment from the bishop before any divorced and remarried person can receive Communion, but the English Church and State laws are the subject of considerable confusion and debate over interpretations.

Nationalization of Church Schools Threatens in India

by E. SAMBAYYA

At the last general election of representatives to the Indian parliament the party that won the election, among other

things, accepted as a mandate a report of the Buddhist Commission, which dealt with educational institutions. The report urged nationalization of religious schools.

The party which urges such nationalization consists of the Buddhist clergy and certain other prominent Buddhist citizens. Probably there are two objects in view:

(1) taking over of Buddhist schools so that government revenue may be spent on their maintenance and development;

(2) taking over of Christian schools [which represent a large number of Anglican schools as well as those of other Christian Churches] so that the facilities used by Christians in establishing centers of evangelization may be closed down.

The Christian schools are in a state of anxiety, as it is possible that any thing can happen at any time under the present government, although at public meetings it has been indicated that there is no immediate speculation of taking over of the schools by the state. There is, however, a large measure of state interference in Church schools.

The National Christian Council [which consists of non-Roman Christian bodies] is considering steps to take should nationalization become a reality.

All-Church Conference Called Off in South Africa

A committee which was arranging an all-Church conference in South Africa has recommended that the event be postponed indefinitely. The decision was made after the Archbishop of Capetown, the Most Rev. Joost de Blank, preaching in New York, criticized the Dutch Reformed Church for supporting apartheid. The executive committee of the Dutch Church, which took the lead in organizing the meeting, said it was withdrawing because to act otherwise would be "hypocrisy."

Church News, official organ of the Anglican Church in South Africa, said that the Archbishop spoke for himself, and not the Church, when he criticized the Dutch Reformed Church.

While neither approving nor disassociating itself from the prelate's comments made during the sermon, the newspaper stressed that the only body "capable of expressing the common mind of the Church is the Provincial Synod." [RNS]

Approval of 700 Anthems and Services Is Asked

General Convention approval for a list of 700 recommended anthems and services is requested by the report of the Joint Commission on Church Music.*

The report notes this progress in its work:

- ✓ Music commissions have been organized in 61 dioceses;
- ✓ Summer music schools staffed by commission members are serving about 200 organists and choirmasters;
- ✓ A "Hymns of the Church" record will be released this summer;
- ✓ A new supplement to the service music

our last report was printed and distributed throughout the country. This is proving very helpful especially to small parishes who do not have professional choirmasters. The numbers are listed according to the Church year and graded for the benefit of those training the choirs. Your approval of this list of anthems is requested.

"Since our last report was written, summer music schools have been held in Trinity College, Hartford, Conn.; Trinity Church, Columbia, S. C.; and Shattuck School, Faribault, Minn. Approximately 200 organists and choirmasters from many states were enrolled. At these summer schools, each lasting a week, members of the commission serve as the faculty on a volunteer basis. The concept of the school is one that will authoritatively set forth the standards of good Church music, chanting, organ accompaniment, congrega-



Church choirs this fall will have available to them a new supplement to *Hymnal's* service music.*

of the *Hymnal* is expected to be available this fall.

The text of the commission report reads:

"Efforts have been made to organize diocesan music commissions by sending letters to all diocesan bishops asking their co-operation. To the best of our knowledge 61 commissions have been formed and are operating. General advice on the music of the Church, lists of publications, records, music and pamphlets are periodically sent to the heads of these commissions with requests to communicate the contents to all of their parishes. In cases where there is no commission, the letters are sent to the bishop of the diocese. Some of these commissions are doing excellent work with monthly publications of their own. In fact we learn from them.

"The list of some 700 recommended anthems and services has been published since

tional singing, and the relation of music to the worship of the Church. Since it is not designed to compete with existing conferences, it is moved each year to a different locale, according to invitations received. Some of the schools pay for themselves and give a small balance which is used another year in a less populated diocese, which otherwise could not produce enough students to make the work possible. Plans have been made for a school in August, 1958 in Garden City, N. Y.

"The new Columbia record 'Hymns of the Church' made by two New York choirs will be out this summer. It is designed to familiarize choirs and congregations with examples of the fine hymnody gathered from many sources and periods in the 1940 *Hymnal*.

"For some years work has been progressing on 'A Handbook of the Music of the Episcopal Church' for church musicians and clergymen which will cover all phases of the music and its place in the service. This book will be of great help to all. It is just about finished and should be available directly after this Convention.

*Pictured is choir rehearsal at the Church of the Resurrection, New York City.

The Cover

Detroiter leave the bustle of city life to enter 109-year-old Mariners' (Episcopal) Church in their Civic Center for weekday noon services. The Rev. Joseph A. Pelham, assistant rector, and the Rev. Elmer B. Usher, rector, greet them at the door.

"Plans have been started for a revision of 'The Choral Service' and additions to the pamphlets on 'Wedding Music' and 'Funeral Music.' There will also be additions to the list of 'Service Music and Anthems' before the next General Convention.

"The new supplement to the service music of the *Hymnal* containing three simple Communion services and a few chants will be available this fall. This will be printed in pamphlet form to be added to *Hymnals* already purchased. New printings of the *Hymnal* will contain this supplement.

"A revision of the liturgical index (hymns suggested for the services of the Church year) and the topical index is nearing completion and will be included in the new printings of the *Hymnal*.

"Due to the increase in the demands of time put upon the members of the commission and due to the fact that the bishops are usually too busy to give much of their time to the work of the commission, it is the belief among the members that more could be accomplished by a change in the membership of the commission; two bishops, four clergymen, six organists, instead of the present membership of four bishops, four clergymen, and four organists.

"The widely scattered membership of the commission causes a large travel expense for each meeting, nearly \$800. If all members came to all meetings it would cost \$4,800. The attendance is between nine and eleven and runs the expense account well over the \$1,500 allotted for the three years work. If it were not for the royalty from the publications and the surplus from some of the summer schools, the work could not be continued as in the past."

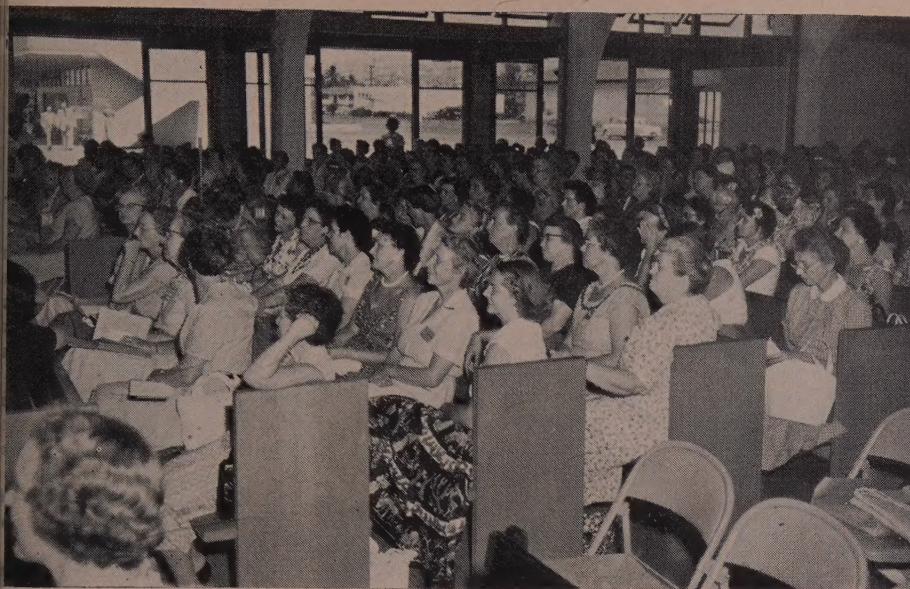
Facts for Deputies Sent Out by House Secretary

Deputies to General Convention are urged to notify the secretary of their respective dioceses or missionary districts at least 30 days before Convention opens "whether they have reasonable expectations of being able to attend." This is to allow sufficient time for alternate deputies to prepare for Convention when necessary.

A letter to all deputies from the Rev. Canon C. Rankin Barnes, secretary of the House of Deputies, also provides pertinent information about deputy participation in the opening service, processions and Corporate Communion for members of both Houses.

New deputies are asked to meet with the president, secretary, and chairman of the Committee on Dispatch of Business of the House of Deputies on opening day.

CHURCHWOMEN



Triennial* in session: The U.T.O. may reach \$3,500,000.

REPRESENTATION AT THE TRIENNIAL

Meeting of the women of the Church is expected to be more inclusive than ever before, Mrs. Arthur M. Sherman, executive director of the General Division of Women's Work, has told *THE LIVING CHURCH*. Delegates are expected for the first time from Haiti and the Dominican Republic. The new missionary district of Central America plans to send a delegate, and it is hoped the two fraternal delegates will come from Japan. The president of the Woman's Auxiliary of the Anglican Church of Canada will be a guest. [Delegate list is on page 16.]

The Triennial will have to consider implications of the changed status of women's work since the dropping of the name "Woman's Auxiliary" [see page 14]. A series of addresses by the Very Rev. John B. Coburn, dean of the Episcopal Theological School, on "One Family in Christ" is expected to lead into stimulating group discussions, as is the talk by Mr. Denis Baly on "The Ministry of the Laity."

Also before the Triennial will be a proposed budget for the United Thank Offering, prepared by the old National Executive Board of the W.A. before its name was changed. The budget is based on estimates, and the UTO may run as high as \$3,500,000. The proposed budget contains a substantial grant to the general Church program, a large share of which is designated for the salaries of women missionaries. There are increases in the amount proposed for scholarships, cars, and equipment for women workers. Support is continued to Windham House and St. Margaret's House, where women Church workers are trained. New projects proposed include grants for the summer service projects of the Girls' Friendly

Society and for work with overseas students.

In addition to thousands of dollars in proposed grants for new buildings, the budget calls for setting up a revolving loan fund within the UTO for the use of bishops in the missionary districts. The last Triennial requested that the Board consider such a fund.

Capital pension funds for women missionaries and native women workers will be added to, and missionary projects jointly supported by the women of various communions in the U.S., Canada, and Great Britain will again be in the budget. The tentative budget will be considered by a committee of the Triennial and acted upon finally by the Triennial itself.

Sessions of the Triennial will be held in the Grand Ballroom of the Hotel Fontainebleau, Miami Beach, beginning October 6. The most complete program information available at press time appears on page 13 of this issue.

SCHEDULED TO MEET for Communion on Saturday, October 11, in Miami Beach, Fla., is the Girls' Friendly Society. Corporate Communion will be held that morning at the chapel in the Hotel Fontainebleau, with breakfast afterwards in the Rosewood Room of the hotel. Missionary bishops and missionaries will be guests, and the speaker will be Ruth S. (Mrs. Joseph) Moore, authoress from Chicago, who will speak on "The New GFS and Its World-Wide Program." Headquarters and exhibit will be at the Hotel Sorrento, which is on the beach near the Fontainebleau.

GFS plans for the next three years include: extension program at home and overseas, enlarged summer opportunities program in which teen-age girls are given a chance to work in missionary fields in

the Church, seminars for girls at the UN, and a program for Christian youth exchanges.

This summer, the GFS is carrying out three pilot programs in the U.S., emphasizing religion and art.

The World Council of the GFS will meet in Melbourne, Australia, in April of 1959, and the next national assembly of the GFS will meet in California in 1960.

THE DAUGHTERS OF THE KING, a national organization of Churchwomen, celebrate their 73d anniversary at the triennial convention this fall. They will meet just before General Convention in Miami Beach, Fla., from September 30 to October 4.

Headquarters will be at the San Marino Hotel, which is close to All Souls' Church, where all services will be held. The convention will be called together by the national president, Mrs. E. J. Tomenendal, and welcomed by Bishop Louttit of South Florida. Bishops Simoes of Southwestern Brazil, Bayne of Olympia, and Jones of West Texas will be among the principal speakers at the convention.

The order was organized in 1885, from a senior Bible class for women in the Church of the Holy Sepulchre (now the Resurrection), New York, N. Y. It is distinctly a religious order, and observes two rules, prayer and service. Its objective is the extension of the Kingdom of Christ, especially among women, and the strengthening of the spiritual life of the Church. Among its many activities are altar work, praying, sewing on vestments, visiting the sick and shut-ins, teaching Church school, nursery care, and office help to rectors.

INTERPRETING THE THEME of the Triennial Meeting, "One Family in Christ," will be the Very Rev. John B. Coburn, D.D., dean of the Episcopal Theological



Fabian Bachrach

Dr. Coburn: Triennial speaker.

School, Cambridge, Mass. He will give a series of five afternoon addresses.

He and his wife, Ruth, are parents of four children: Thomas, Judith, Michael, and Sarah.

Dr. Coburn has taught English and biology in Istanbul, Turkey, served as a Navy chaplain in the Pacific theater, and is a graduate (with high honors) of Princeton, department of politics. Born in 1914 in Danbury, Conn., he attended Wooster School there (which was founded by his father) and left it as valedictorian. While rector of Grace Church, Amherst, Mass., he served as both chaplain and Lacrosse coach at Amherst College. He was graduated *cum laude* from Union Theological Seminary (where he is now on the board of directors) in 1942, and the next year was ordained priest.

After four years as dean of Trinity Cathedral, Newark, he became dean of ETS in 1957. He is a member of the author's committee for the Church's Teaching Series, of the Joint Commission on Ecumenical Relations, president of the Church Society for College Work, and served as a delegate to the Anglican Congress in 1954 and to General Convention in 1955.

A READING LIST to use in preparation for the Triennial Meeting and General Convention is suggested by the national Women's Division:

St. Paul's Epistle to the Ephesians, especially chapter 4.

Letters to Young Churches by J. B. Phillips (New York, Macmillan, 1955. \$2.75) the New Testament Epistles translated into the language of today, so that they read like actual letters.

New Testament Christianity by J. B. Phillips (New York, Macmillan, 1956. \$2.25) discusses how we may recover the distinguishing qualities of the early Christian community, largely obscured in our day.

The Christian Tradition and the Unity We Seek by Albert C. Outler (New York, Oxford, 1957. \$3.25) a scholarly presentation of the problems and prospects of Christian unity set in historical perspective.

Christian Living by Stephen F. Bayne, Jr. (Greenwich, Seabury Press, 1957, paper \$2). A book about our duties and responsibilities as Christians in the home, on the job, in the community; based on the fact that "all life is choice."

The Moving Spirit, published for the (English) Church Assembly Overseas Council (Available from Morehouse-Gorham, 14 East 41st St., New York, \$1.25). A survey of the life and work of the Churches of the Anglican Communion.

Report on South India (New York, Joint Commission on Ecumenical Relations, 1957, 50¢). The report of the delegation to the Church of South India with certain recommendations and theological comments. Important background for discussions at General Convention.

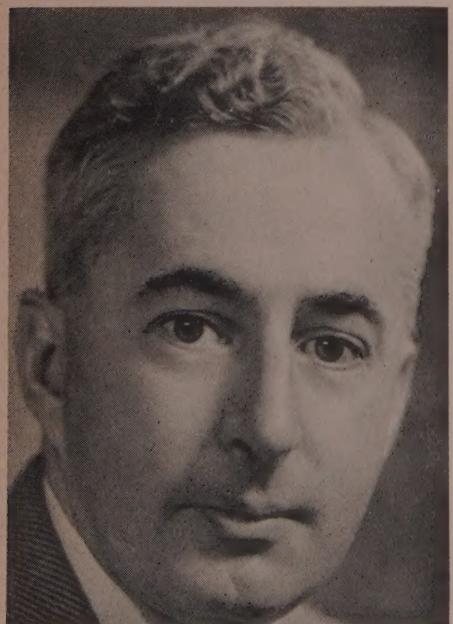
THOUGH HE SAYS, "I HATE LABELS," Denis Baly, teacher and author who will speak about "The Ministry of the Laity" at the women's Triennial in Miami Beach, is willing to accept one — that of "missionary."

Ironically, it is one that, as an undergraduate at the University of Liverpool, England, he would have strongly resented. "I was anti-mission in college," he has said, "a brash geographer who thought that missions upset culture." In 1935, however, after attending the International Association of Missions, in Switzerland, in which "the most brilliant minds in the mission world" participated, he decided that if people of such brilliance took missions seriously, he must take them seriously, too.

A job in the Middle East took him to Amman, Haifa, and Jerusalem, to teach with the Jerusalem and East Mission, and 17 years later found him as principal of St. George's Upper School on the Arab side of Jerusalem.

When mission schools were closed during fighting in Palestine, Mr. Baly was appointed secretary for Laymen's Work for the World Council of Churches in Geneva, and later came to New York City. From 1954 to 1956 he was a visiting lecturer in World Christianity at St. George's Church there, conducting a program in adult education. At the present time he is visiting lecturer in political science at Kenyon College, Gambier, Ohio, and adviser on Church and University to the bishops of Ohio and Southern Ohio.

"One of the things that I am most concerned with," he says, "is the necessity of rethinking the whole role of the laity. . . . Theology should not be the prerogative of the clergy." He is also concerned with the relation of Church to university, and, as author of several books, has voiced these concerns. Among his books are: *The Geography of the Bible*, *Chosen Peoples*, *Multitudes in the Valley*, *Besieged City*, and *University Under God*.



Denis Baly, missionary.

NEWS BRIEFS

LOST ZEAL: The Catholic Movement in the Anglican Communion has lost the great zeal it had a generation ago for converting the Church and the world to the full faith, Archbishop of the West Indies, Dr. Knight, told the Confraternity of the Blessed Sacrament at the recent London festival. "We have fought hard for our tabernacles, just as our forefathers fought to keep our churches open," he said, "but few make use of the riches we have gained." He called for serious thinking about intercessory prayer, almsgiving, and vocations. Among his comments: "We take doctrines and the sacred things of the faith, not as God intended, but as shibboleths. We have to remember that the Catholic faith is the faith of our Lord, and the purpose of the Church which enshrines that faith is to secure the greater glory of God and the conversion of souls."



GREEKS BOYCOTT LAMBETH: Archbishop Theoklitos has announced that the Orthodox Church of Greece will boycott the Lambeth Conference in protest against the statement made recently by the Archbishop of Canterbury that exiled Archbishop Makarios of Cyprus was "a bad character." Dr. Fisher made his statements in a TV program in answer to criticism about the invitation extended to Archbishop Makarios, who had been deeply involved in the Cyprus troubles and had been exiled by the British government. A later RNS report says that Patriarch Christopher II of Alexandria, head of the Greek Orthodox Church in Egypt, also revoked a decision to send a delegation. At press time it was not known whether the Ecumenical Patriarch and other Orthodox leaders would join the boycott.



WANT AD: Classified column of the Charleroi, Pa., *Mail* carried this item recently: "LOST OR STRAYED — hope not stolen, a few hundred of the Lord's sheep. Not seen for several weeks. Please return, tomorrow morning, to the green pastures of St. Mary's Church in Charleroi where a table will be prepared and the cup will be running over. No questions will be asked." St. Mary's rector said he was well satisfied with the results of the advertisement.



NOT QUITE A MERGER: Recently announced consolidation of offices of the *Protestant Episcopal Standard*, Episcopal Evangelical Fellowship, and Evangelical Education Society does not mean complete unification of the three like-minded groups, according to the Rev. E. A. de Bordenave, editor of the *Standard*. *Standard* became the official organ of the EEF in hopes of securing lower postal rates, and Dr. de Bordenave hopes that sharing of office space and staff may result in closer ties between the three groups.

AROUND THE CHURCH

ATTACKS ON THE ARCHBISHOP

by DEWI MORGAN

There are various sections of the British press which for years have ginned, in and out of season, for the Archbishop of Canterbury. Such attacks have recently risen to a new frenzy, and have offered evidence that their objective is not Dr. Fisher but the Church itself. And it is fair to say that one finds behind these attacks what may be called "non-theological reasons."

Some newspapers have renewed their campaign by spreading rumors bolstered by all sorts of guesswork and half-assimilated misinformation, that Dr. Fisher would shortly resign. An official statement from Lambeth Palace flatly denies this.

Most attacks are based on misinterpretation or misrepresentation. It is therefore particularly invaluable to have many of Dr. Fisher's most important statements in readily accessible form. That has now been given us by Canon Edward Carpenter of Westminster Abbey, who has edited *The Archbishop Speaks* (Evans Bros., London 18/2).

There are 230 pages, the first section being devoted to statements more particularly concerning the Church, the second to those more concerned with the State. The book carries the official approval of the Archbishop who retains the copyright, while the editor acknowledges his indebtedness to Dr. Eric Jay, the Archbishop's senior chaplain.

Dr. Fisher will feature prominently in the future histories of the Church and of the 20th century, both for his personal

contribution to our times and because of the particularly troubled period through which he has led the English Church. This book will remain an authoritative reference.

At present the English publishers have no plans for an American edition.

GENEROUS GIFTS from the American Church have provided urgently needed improvements in the library of St. Augustine's College, Canterbury, Kent, England.

The Central College of the Anglican Communion, taking over the site and buildings of the old Missionary College at St. Augustine's, acquired a large and handsome building, a 19th century restoration on the ancient foundations of the Abbot's Banqueting Hall. As the location for a modern theological library, however, it had many drawbacks. It was unheated, inadequately lighted, damp, and ill-equipped, being furnished with sombre, heavy, unmanageable bookcases.

Five years ago, the college began the renovation of its library building with the installation of a false-ceiling to conserve heat, a new floor, and a modern oil-fired heating plant. In the past year under the supervision of the American subwarden and librarian, the Rev. Alden D. Kelley, further improvements have been made. These include cork-tile flooring, fluorescent lighting, remodeling of bookcases, the addition of new book cabinets, and furnishing of study bays with modern tables and chairs.

Much of this has been made possible by special gifts by the Church in the U.S.A. Of the 12 bays, six have been sub-

scribed for by the American Church, namely, the dioceses of Maine, Connecticut, Pennsylvania, and Virginia, and St. Mark's Church in Evanston, Ill., and Trinity Church, New York.

In addition, a special gift from the diocese of Washington has provided a new and larger catalogue cabinet. The Church Periodical Club has contributed a number of books published in the U.S.A., not easily obtainable overseas.

A special National Council grant has made possible the cataloging, classification, and re-shelving of the more than 25,000 volumes in the old library.

A number of other special gifts from individuals and churches in America have made possible the construction of a much needed stack-room on the ground floor of the library and the purchase of many items of working equipment, such as typewriters, desks, and lamps.

TO INCLUDE AND EXPAND the present department of publicity, the diocese of Pennsylvania has approved the formation of a department of communications, and has chosen Robert N. D. Arndt, partner in a Philadelphia advertising agency, as its head. Robert C. Flanders, who will also become editor of the *Church News*, the monthly publication of the diocese, has been appointed by Mr. Arndt to the full time salaried position of executive director of this new department.

A BERMUDA VOYAGE FOR CHURCH-PEOPLE will be guided by the Rev. Jack D. Bowling, Church of the Advent, Boston, Mass. The trip is scheduled for September 20-27. The Eucharist will be celebrated in Bermuda at the cathedral and at St. Peter's Church, Bermuda. Further information can be obtained from Mercury Travel Co., 156 State St., Boston, Mass.

CELEBRATIONS commemorating the 110th anniversary of the building of St. Paul's Church, Marion, Md. took place on June 8. The church was erected in 1848 to replace the old Anamessix chapel, built in 1820.

OVER THE GOAL is the diocese of Upper South Carolina in its Development Fund Campaign. The campaign goal was \$360,000 and thus far \$410,000 in gifts and pledges has been raised. The purpose of the campaign is to provide funds for the missionary expansion of the Church in the diocese through the establishment of new churches and improvement of existing facilities.

AT THE AGE OF 88, the Rt. Rev. Herbert Gresford Jones, honorary assistant bishop of Liverpool, England, died in his home at Liverpool on June 22. Priested in 1895, he was a select preacher at the University of Cambridge three times, and served on the commission of the upper Nile from 1926 to 1952. He became suffragan bishop of Warrington in 1927, and



Library, St. Augustine's College: Stacks in the Banqueting Hall.

was made honorary assistant bishop of Liverpool in 1946. He was the author of *Uganda in Transformation*.

OVER 100 COLLEGE FACULTY MEMBERS from many East coast colleges attended the ninth Conference in Theology, held at Trinity College, Hartford, Conn. The conference was designed for a "reexamination of [the faculty members'] Christian commitment under expert leadership, and to give help in an exploration of the problems of religion in higher education, and possibilities for their solution."

EARLY MARRIAGES MAY CONTRIBUTE TO ALCOHOLISM, was the consensus of the fourth annual North Conway Institute on Alcoholism, held during June in North Conway, N. H. The "wavering attitude of Churches, parents and ministry" on alcoholism was also blamed for much drinking among young people.

The North Conway Foundation, an interchurch, nonprofit organization, was established to supply Churches of all faiths with information on alcoholic beverages and alcoholism. Some 65 leaders of various Churches in the U.S. and Canada attended the lectures and discussions.

The Rev. David A. Works, foundation president and rector of Christ Church, North Conway, said that Church leaders need "complete honesty" in facing the problem, and charged "ignorance, indifference, and self-righteousness" in the attitude of too many persons toward alcoholism.

VIEWING AND LISTENING show no summer slump for Churchpeople. Among television listings:

Frontiers of Faith, NBC-TV, every Sunday at 5 p.m., EDT. On July 13, the half hour discussion program will feature an interview of Bishop Sherrill by Dr. Eugene Carson Blake.

Radio programs include:

Art of Living, NBC, Sundays at 9:15 to 9:30 a.m., EDT. The Rev. Dr. Samuel Shoemaker will speak on these topics: July 13, "What do you do when the raft comes apart?"; July 20, "Faith and the new age"; July 27, "Why I believe that Jesus is God."

Church of the Air, CBS, Sundays, 9:30 to 10 a.m., EDT. On July 27, the Very Rev. William S. Lea, dean of St. John's Cathedral, Denver, Colo. [and LIVING CHURCH columnist] is speaker. On August 31, the speaker on the same program will be the Rev. Harold B. Robinson, rector of St. Paul's Church, San Diego, Calif.

Turning Point, the current series on ABC's **Pilgrimage** program, Sunday, July 27, 1:30 to 1:55 p.m., EDT, will discuss "Africa and the World." Guest will be the Rt. Rev. T. G. V. Inman, Bishop of Natal, in South Africa. The August 24 program on "Peaceful Uses of the Atom" will have the Very Rev. George McGregor, dean of the Newark cathedral, as guest. On August 31 Mrs. Theodore

Wedel, president of United Church Women, will be guest. That program will discuss "Womanpower in the United States." **Conversations with Mary Margaret McBride**, Mutual, Saturdays, 1:15 to 1:30 p.m., EDT, will also feature Mrs. Wedel, on August 9. She and Miss McBride will seek the answer to the question, "Is Counselling Necessary?"

FLYING BACKWARDS across the date line, the Rev. C. W. Whonsbon-Aston was able to celebrate two Ascension Days, one in Suva and the other in Western Samoa, where he is chaplain. Attending the annual synod of the diocese of Polynesia in Suva, Fr. Whonsbon-Aston there agreed to accept appointment as archdeacon of Fiji in November. This position will re-



Fr. Whonsbon-Aston: Archdeacon-elect of Fiji.*

turn him to the cure he first held when he came to the diocese 27 years ago: vicar of Levuka. The sprawling diocese of Polynesia, which is observing its 50th anniversary, has had only three archdeacons in that time.

THE PARISH DAY SCHOOL CONVENTION, held at the Kanuga Conference Center at Hendersonville, N. C., in June, attracted over 120 representatives from some 30 dioceses, an increase of about 100% attendance over last year. The conference was planned for rectors, headmasters, principals, board members, and teachers, and concerned itself with problems of Christian education within Church schools. The theme of the conference was "the Impact of the Gospel in our Present Day Culture," and it officially adopted its By-Laws as a Division of Parish Day Schools of the Episcopal School Association. The week beginning the first Sunday of October was designated as Episcopal School Week, for special observance each year.

*Baptizing an American baby, Victoria Anne, daughter of Mr. and Mrs. Alan Bigelow of California, in Pago Pago, American Samoa.



LAMBETH CONFERENCE

by DEWI MORGAN

IT IS SINGULARLY APPROPRIATE that the first engagement in the official "Lambeth Conference Diary" was a visit on June 28 by the bishops to one of England's most famous historic — and prehistoric — sites, Salisbury, with Stonehenge nearby. More pertinent still is the fact that it was at Salisbury, though not at the present cathedral, that Bishop Osmund drew up what was then a "Revised Prayer Book," the Sarum Use, which became England's most widely prevalent liturgy, and the chief source book for Edward VI's Prayer Books.

The occasion of the bishops' visit was the 700th anniversary of Salisbury Cathedral.

The cathedral, with the loftiest spire in England (404 feet), is set in "the loveliest close in the country."

ROUGHLY TWO out of every three of the bishops at Lambeth have their wives with them, while the number of children who have been allowed to share in the great occasion is about 40, one American bishop accounting for six of that number.

All of which means that Mrs. Fisher, in her own way, will be almost as busy as her archiepiscopal husband. Backed by a host of helpers, including many English bishops' wives, Mrs. Fisher is hostess in chief to something like 500 people for nearly six weeks.

Lambeth Palace itself is the scene of one long continuous house party as well as the Conference. The hospitality committee have made up their minds that despite an almost crushing list of official receptions, the bishops' wives are going to be given the opportunity of what we are told is the ladies' highest pleasure — shopping. The Mothers' Union has organized a special Bishops' Wives' Club in Church House, Westminster, while Lambeth Palace has an information bureau which can advise about hat shops or chiropodists.

The official social diary would be a challenge even to the strongest were it not that each event is optional. From a reception given by *Church Illustrated* — at which a highly important announcement is expected — to a Royal School of Church Music Festival at the Albert Hall, London's biggest auditorium, the events cater for every taste.

The bishops have come to London for a serious Conference, one which could be epoch-making. Nevertheless, those who realize that all men, including bishops, consist of mind, body and soul, and that our Faith honors all three, may feel that this social diary is not without its significance.

Program for the Triennial Meeting of the Women of the Church

All business sessions will be held in the Grand Ballroom, Hotel Fontainebleau, Miami Beach, Fla. Unless otherwise indicated, morning meetings will close not later than 12:00 noon; afternoon meetings not later than 4:30.

Sunday, October 5

8:00 PM — Opening Service of the General Convention, Exhibition Hall.

Monday, October 6

7:30 AM — Holy Communion for the Triennial Meeting, Grand Ballroom, Hotel Fontainebleau.

10:30 AM — Opening Session of the Triennial Meeting, Mrs. William H. Hannah, presiding.

Welcome to the Triennial Meeting, Mrs. William E. Black, Response, Roll Call, Introduction of Missionaries.

2:30 PM — Business Session.

Address: "One Family in Christ," the Very Rev. John B. Coburn.

Triennial Report 1955-1958.

Presentation of Resolutions.

8:00-10:00 PM — Reception (delegates) in the gardens of the Fontainebleau.

Tuesday, October 7

7:30 AM — Holy Communion in Miami and Miami Beach churches and in all hotel chapels.

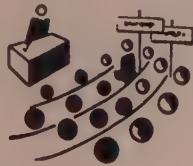
10:00 AM — Joint Session of the General Convention and the Woman's Auxiliary, Deauville Hotel.

Business Session.

2:30 PM — Address: "One Family in Christ," the Very Rev. John B. Coburn.

Presentation of Resolutions.

Report of the Nominating Committee.



8:00 PM — Domestic Missions Mass Meeting, Deauville Hotel.

Wednesday, October 8

7:30 AM — Holy Communion in Miami and Miami Beach churches and in all hotel chapels.

10:00 AM — Second Joint Session of the General Convention and the Woman's Auxiliary, Deauville Hotel.

2:30 PM — Business Session.

Address: "One Family in Christ," the Very Rev. John B. Coburn.

Program on the United Thank Offering.

Thursday, October 9

7:30 AM — Holy Communion in Miami and Miami Beach churches and in all hotel chapels.

10:00 AM — Third Joint Session of the General Convention and the Woman's Auxiliary, Deauville Hotel.

2:30 PM — Business Session.

Address: "One Family in Christ," the Very Rev. John B. Coburn.

7:00 PM — National Council Department Dinners.

Friday, October 10

7:30 AM — Corporate Communion of the Women of the Church and Presentation of the United Thank Offering, Exhibition Hall.

2:30 PM — Business Session.

Address: "One Family in Christ," the Very Rev. John B. Coburn.

Election of Members-at-Large of the General Division of Women's Work.

Election of Nominees to the General Convention of women members of the National Council.

Women missionaries present: "Glimpses of the Mission Field."

In order to complete elections, this session may continue beyond 4:30.

8:00 PM — Overseas Missionary Mass Meeting.

Announcement of the United Thank Offering, Deauville Hotel.

Saturday, October 11

7:30 AM — Holy Communion in Miami and Miami Beach churches and in all hotel chapels.

9:30 AM — Provincial Meetings, places to be announced.

Afternoon and Evening Free.

Sunday, October 12

7:30 AM — Holy Communion in Miami and Miami Beach churches.



9:00 AM — Holy Communion, Deauville Hotel.

11:00 AM — Morning Prayer, Deauville Hotel.

8:00 PM — Ecumenical Relations Mass Meeting, Deauville Hotel.

Monday, October 13

7:30 AM — Holy Communion in Miami and Miami Beach churches and in all hotel chapels.

9:30 AM — Business Session.

Address: "The Ministry of the Laity," Mr. Denis Baly.

2:00 PM — Group Conferences, rooms in the Fontainebleau to be announced.

7:00 PM — Provincial Dinners.

Tuesday, October 14

7:30 AM — Holy Communion in Miami and Miami Beach churches and in all hotel chapels.

9:30 AM — Business Session; report of the United Thank Offering Committee.

2:00 PM — Group Conferences.

7:00 PM — Banquet honoring Bishop and Mrs. Sherrill.

Wednesday, October 15

7:30 AM — Holy Communion in Miami and Miami Beach churches and in all hotel chapels.

9:30 AM — Business Session.

2:00 PM — Group Conferences.

Thursday, October 16

7:30 AM — Holy Communion in Miami and Miami Beach churches and in all hotel chapels.

9:30 AM — Business Session.

2:00 PM — Business Session.

Address: "The Parish Family," the Rt. Rev. Chilton Powell.

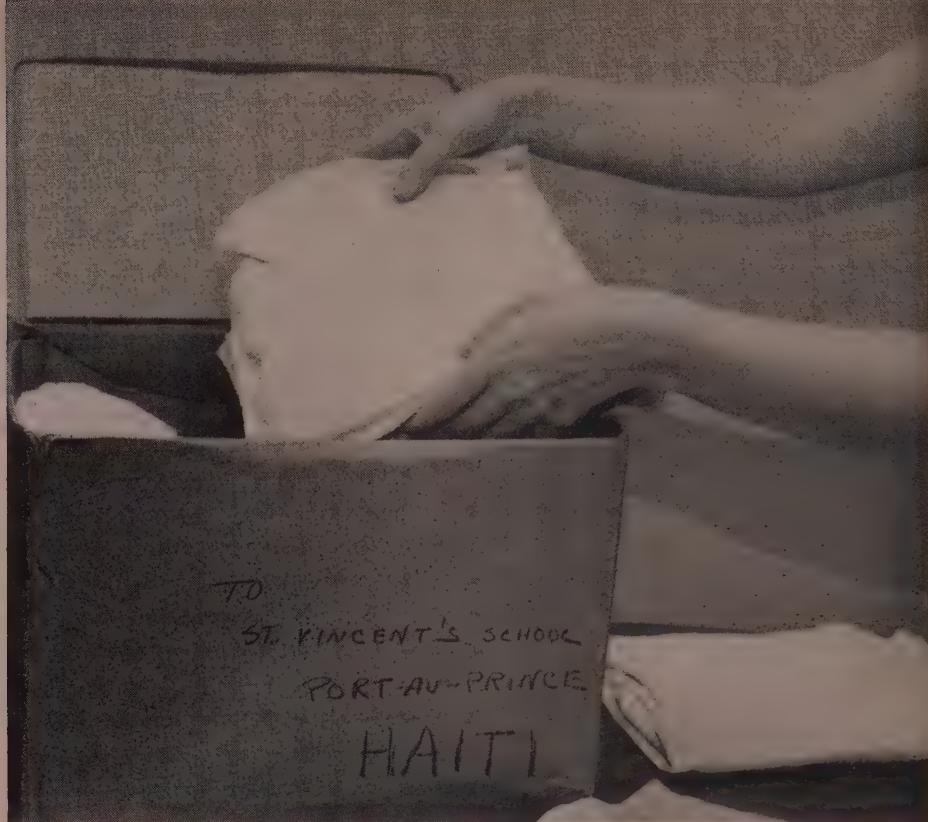
Friday, October 17

7:30 AM — Holy Communion in Miami and Miami Beach churches and in all hotel chapels.

9:30 AM — Business Session.

12:30 PM — Reading of the Pastoral Letter; Deauville Hotel.

New Look in Women's Work



Supply work has been a special province of the women of the Church.

What it will mean in diocese, parish, and national Church.

By Cynthia C. Wedel

The announcement of the action of the National Council at its April meeting of setting up the General Division of Women's Work has created varied reactions. It has been greeted with cheers by some and with dismay by others. The most common question, however, has been, "What will it mean in the diocese and parish?"

First of all, probably, we need to see exactly what was done and why. Several concerns which have been developing for a number of years have led to this action. Seven or eight years ago the National Executive Board of the Woman's Auxiliary began to study carefully the relationship of the Auxiliary to the Departments of the National Council. Various departments — notably Christian Education and Christian Social Relations — were preparing and distributing study and action materials for the adults of the Church. At the same time, members of the Auxiliary staff were sending out materials for the use of the Woman's Auxiliary. Even though these were fre-

quently the materials which had been prepared by other National Council Departments, this fact was not always realized. It was almost inevitable that people in parishes and dioceses, receiving material from different sources, thought there were two programs; the program of the Church, and the program of the Woman's Auxiliary.

Impelled by a strong conviction that women are first of all members of the Church, the Executive Board initiated a series of conferences with the Presiding Bishop and the heads of National Council Departments to find ways to overcome this apparent duplication of effort. Many practical problems had to be solved, but late in 1957 the National Council approved a recommendation from the National Executive Board of the Woman's Auxiliary that the Auxiliary no longer have staff members in the field of Christian Social Relations or Christian Education, but that these positions be transferred to the Departments of the National

Council, where there would be a woman staff member with special concern for the interests and needs of women's groups. Miss Katherine Guice now holds such a position in the Department of Christian Social Relations, and Miss Avis Harvey in the Adult Division of the Department of Christian Education. Diocesan and parish women's groups will continue to receive the help and materials which they need, but these will come directly from the Departments of the National Council, and will be more obviously a part of the total program of the Church.

At the Triennial Meeting in 1955 a resolution was adopted asking the National Executive Board of the Woman's Auxiliary to study the question of the name of the Woman's Auxiliary. This matter had been debated at many earlier Triennials. While many women are perfectly happy with the name, it has become obvious that many others are not. In a great many parishes and in some dioceses the name Woman's Auxiliary is no longer



The UTO will continue its missionary work.*

sed. Reasons for desiring a change of name are varied. Some people dislike the implication that the Church is made up of men, and women are only "auxiliary" to it — not an integral part. Others dislike the fact that the name Woman's Auxiliary is now used by so many groups that one has to spell out Woman's Auxiliary of the Episcopal Church to avoid being confused with the Woman's Auxiliary of the American Legion or the Medical Society or the Brotherhood of Railway Firemen. To others the term Woman's Auxiliary definitely implied an organization — with a prescribed and definite structure at the national, diocesan, and parish level. One often heard Churchwomen say, "I'm not a member of the Auxiliary." Yet the Woman's Auxiliary was meant to be simply a channel through which all the women of the Church did their share of the Church's work. It could include any activities in which women might participate, and never had a prescribed constitution, form of organization, or program. Two activities, the United Thank Offering and supply work, were a special province of the women of the Church and were administered by the Woman's Auxiliary. Beyond these, the women were expected to participate in all of the Church's activities.

The action of the National Council does not suggest that any parish or diocesan group must change its name. It merely indicates that those that have done so, or wish to do so, are not acting illegally. Actually, the name Woman's Auxiliary to the National Council, which was frequently adopted *in toto* by diocesan and parish groups, was never really appropriate except at the national level, and sometimes created real misunderstanding as to the status of the Woman's Auxiliary

in relation to the diocese or the parish. The new national title, General Division of Women's Work, is clearly applicable only in relation to the Departments and Divisions of the National Council. A diocese with a similar structure of departments and divisions may see fit to have a General Division of Women's Work, but it is not anticipated that this name will be widely used. The suggestion of the National Executive Board, which will be discussed at the Triennial, is that those dioceses planning to change adopt the name "Division of Women's Work of the Diocese of _____." Those who wish may retain the name "Woman's Auxiliary of the Diocese of _____." In parishes, a suggested designation of women's work would be "The Women of _____ Parish."

A third background fact which has had a share in the present action has been the growing concern on the part of many people in our own and other Churches about the role of laity, and the relationship between men and women in the Church. The World Council of Churches has departments which deal with these concerns, and our Church has taken part in all their studies and discussions. In the summer of 1957, the World Council held a consultation on the place of the laity in the Church, and our own Church followed this with a meeting at Parishfield, retreat and conference center of the diocese of Michigan, of a representative group of men and women from all over the country. Out of the Parishfield meeting came the conviction that ways must be found to help the laymen and laywomen of our Church to understand

more fully their vocation as Christians — their responsibility to be the Church in all their relationships and activities. It seemed essential to find ways of symbolizing the fact that organizations of laymen and laywomen are not adjuncts to the real life of the Church but an integral part of it. There was also a desire expressed for structures and channels of communication which would make it easier for men and women to work together in the Church. It was pointed out that within a parish women receive material from the Woman's Auxiliary, men from the Presiding Bishop's Committee on Laymen's Work, the rector or director of Christian Education from the Adult Division of the Department of Christian Education. Even though many of these materials might be the same, they came to different people at different times and were frequently not co-ordinated at the parish level. The Parishfield Conference urged the staffs of the Woman's Auxiliary and of the Presiding Bishop's Committee on Laymen's Work to seek ways to co-ordinate more closely at the national level. This was at least partly responsible for the fact that the two General Divisions — of Women's Work and of Laymen's Work — were established simultaneously.

For the moment, the changes are in titles and in status within the structure of the National Council. The same people will continue to carry on very much the same activities. Specifically, the National Council stated that there should be a group known as the General Division of Women's Work which will be the same as the former National Executive Board of the Woman's Auxiliary. The Division is still authorized to call a Triennial Meeting of the women of the Church, and the Triennial Meeting will continue to have its present functions of allocating the United Thank Offering, electing eight members of the General Division of Women's Work, and nominating four women to serve on the National Council.

In its report to the National Council, the Woman's Auxiliary stated: "It may be that we will need to experiment with this structure for a period before making it a permanent arrangement. In the light of the new staff relationships within the Council structure, we think this plan has great possibilities." It should be clear that no change is being forced on diocesan or parish groups. They are at liberty to continue exactly as they are, and they will be able to receive all the help they have always received from the national headquarters. The change may be said to have done two things. It has symbolized organizationally the fact that women are an integral part of the Church. And it has opened the way to closer co-ordination of all the programs for adults in the Church, and to further fruitful experiments in discovering the role of the laity.

*Pictured napping are kindergarten children in Naha, Okinawa, where \$20,000 of U.T.O. money helped the progress of the Church's mission.

Delegates to the 1958 Triennial

(From a list compiled by the General Division of Women's Work)

ALABAMA

Miss Ezrene Bouchelle, Boligee.
Mrs. George Cooper, Jr., 125 E. Rhett Ave., Huntsville.
Mrs. Donald R. Hershberger, Box 266, Fairhope.
Mrs. William McQueen, 131 Courtland Dr., Montgomery.
Mrs. Julian W. Palmer, 3773 Jackson Blvd., Birmingham.

ALASKA

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Mrs. L. W. Hines, Box 919, Anchorage.
Mrs. Corinne J. Kenway, 633 Franklin St., Juneau.
Mrs. Emil Nelson, Box 664, Seward.
Miss Ruth Robotham, Box 2198, Juneau.

ALBANY

Mrs. Maynard Bebee, 2 N. First St., Castleton, N. Y.
Mrs. Herbert Brown, 61 Upper Loudon Rd., Loudonville, N. Y.
Mrs. Howard H. Cammack, 355 State St., Albany, N. Y.
Mrs. Alden M. Crandell, 8—123d St., Troy, N. Y.
Mrs. Merrill T. Phalen, 9 W. Main St., Canton, N. Y.

ARIZONA

Mrs. Shaw McDaniel, 114 E. Tuckey La., Phoenix.
Mrs. Robert Pence, 515 W. Bethany Home Rd., Phoenix.
Mrs. J. E. Thompson, 125 N. Fraser Dr., Mesa.
Mrs. W. A. Von Scholeler, 800 W. Fourteenth, Yuma.
Mrs. W. M. Vreeland, 1830 E. Adams, Tucson.

ARKANSAS

Mrs. Harry F. Dodge, Jr., 4816 S. Lookout, Little Rock.
Mrs. Sam B. Hutton, 2300 S. Forty-sixth St., Fort Smith.
Mrs. C. A. Lick, Jr., 1456 N. Forty-First St., Fort Smith.
Mrs. Joe W. Sillington, 5424 Country Club, Little Rock.
Mrs. Hays Woodson, Diaz.

ATLANTA

Mrs. Seaton G. Bailey, Box 2, Griffin, Ga.
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Mrs. L. E. Moser, 1341 La Vista Rd., Atlanta, Ga.
Mrs. William T. Perkerson, 892 Johnson Ferry Rd., N. E., Atlanta, Ga.
Mrs. Stuart Richardson, Perry, Ga.

BETHLEHEM

Mrs. Fletcher C. Booker, 28 Reynolds St., Kingston, Pa.
Mrs. Philip S. Otis, Maple Tree Farm, R. D. #1, Easton, Pa.
Mrs. Charles C. Rettew, 1117 Electric St., Scranton, Pa.
Mrs. Frederick Ulrich, R. D. #1, Coopersburg, Pa.
Mrs. Ralph A. Weatherly, 33 James St., Kingston, Pa.

BRAZIL

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Mrs. L. W. Wiley, Arroyo Seco Rd., Soledad.
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Mrs. Clifford Lodder, R. D. #1 Bush La., Ithaca.
Mrs. Harvie Manss, 127 E. Genesee St., Skaneateles.

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Mrs. Lewis W. Littler, 1940 Nineteenth Ave., Greeley.
Mrs. Ona F. Quasebarth, 411 Pitkin, Fort Collins.
Mrs. Franklyn W. Taylor, 2871 S. Race St., Denver 10.

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Mrs. Murray G. Jenkins, Calhoun Dr., Greenwich.
Mrs. W. Burton Judd, 329 Amsterdam Ave., Bridgeport.
Mrs. Howard G. Mitchell, 52 Foxon Pl., New Britain.

CUBA

Miss Eleanor L. Clancy, Apartado 152, Guantánamo.
Mrs. R. T. W. Hill, Seventh Ave., No. 3405, Miramar, Marianas, Habana.
Sra. Eleonora de Jongh, Apartado 43, Camaguey.
Sra. Dra. Montserrat Sugranyes, Apartado 152, Guantánamo.
Dra. María T. Vázquez, Apartado 142, Meron, Camaguey.

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Mrs. Llewellyn Powell, 7425 Villa-nova, Dallas 25, Texas.
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DELAWARE

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Mrs. J. Fenton Daugherty, 124 Manns Ave., Newark.
Mrs. Paul A. Kellogg, 502 S. State St., Dover.
Mrs. Leslie F. Krauss, 1709 Lincoln St., Wilmington.
Mrs. Eldridge Y. Prettyman, 210 S. Walnut St., Milford.

DOMINICAN REPUBLIC

Mrs. Mercedes Lightbourne, Arzobispo Merion (altos), Ciudad Trujillo, Dominican Republic.

EAST CAROLINA

Mrs. Dodd Bonner, Aurora, N. C.
Mrs. Paul L. Borden, 305 W. Mulberry St., Goldsboro, N. C.
Mrs. Heman Clark, 1604 Twin Oaks Dr., Fayetteville, N. C.
Mrs. F. G. Johnson, 606 Johnson St., New Bern, N. C.
Mrs. William B. Rosevear, 121 W. King St., Edenton, N. C.
Mrs. Haywood Weeks, 105 Walker Dr., Kinston, N. C.

EASTERN OREGON

Mrs. John Caldwell, Ontario.
Mrs. Don Denning, 1175 Harmon Ave., Bend.
Miss Mary Johns, 505 N. W. DeSpain, Pendleton.
Mrs. Lawrence Lutcher, 212 S. W. Eighth Ave., Milton-Freewater.
Miss Hazel Morrison, 153 N. E. Elm St., John Day.

EASTON

Mrs. Standley Evans, Main St., Elkton, Md.
Miss Elizabeth Hirst, Deer's Head Hospital, Salisbury, Md.
Miss Dorothy M. Miller, Denton, Md.
Miss Martha H. Tripp, "Auburn," Easton, Md.

EAU CLAIRE

Mrs. Clara Hall, 101½ W. Vine, Chippewa Falls, Wis.
Mrs. Gladys McCutcheon, 617 Third Ave., Eau Claire, Wis.
Mrs. Leonard Seyberth, 134 W. Tyler Ave., Eau Claire, Wis.
Mrs. Arthur Soell, 824 Cass St., La Crosse, Wis.

Mrs. R. J. Tolford, Thorp, Wis.

ERIE

Mrs. William Crittenden, 323 W. Sixth St., Erie, Pa.
Mrs. George Hamilton, Meadville, Pa.
Mrs. C. T. Kerr, Bouquin Circle, Oil City, Pa.
Mrs. E. G. Potter, Smethport, Pa.
Mrs. Thomas L. Small, 319 Cowell Ave., Oil City, Pa.

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Mrs. Charles G. Geltz, 1521 N. W. Seventh Ave., Gainesville.
Mrs. Chris Johnson, 1020 E. Brainard St., Pensacola.
Mrs. R. E. Smith, 1921 Myrtle Ave., Jacksonville.
Mrs. Harold H. Snow, 730 N. Meridian St., Tallahassee.
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FOND DU LAC

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Mrs. Daniel Hagge, 609 McIndoe, Wausau, Wis.
Mrs. Lou W. Helein, Rt. #4, Green Bay, Wis.
Mrs. James Lohr, 1918 S. Seventeenth St., Sheboygan, Wis.
Mrs. Charles M. Pors, 510 W. Fifth St., Marshfield, Wis.

GEORGIA

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Mrs. Alice Dixon, Box 246, Darien.
Mrs. George C. Heyward, 1106 Drayton St., Savannah.
Mrs. D. Lee Krauss, E. Beach, Saint Simons.
Mrs. Wendell B. Wight, 314 Azalea Rd., Albany.

HAITI

Mrs. Marcel Jeanty, c/o St. Vincent's School for Handicapped Children, Port-au-Prince.
Mrs. Fritz Lafontant, c/o St. Peter's Church, Mirebalais.
Sister Marjorie Raphael, SSM, St. Margaret's Convent, Box 857, Port-au-Prince.

HARRISBURG

Mrs. Marc Williams Bodine, 700 Highland Terrace, Williamsport, Pa.
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Mrs. Robert Fellows, Box 826, State College, Pa.
Mrs. Edwin Jennings, 25 Bacon St., Wellsboro, Pa.
Mrs. R. Hadly Waters, 226 Adams St., State College, Pa.



Mrs. Arthur M. Sherman has been the chief executive officer of women's work in the Episcopal Church since 1941, when she became the national executive secretary of the Woman's Auxiliary. In April, 1958, when the Woman's Auxiliary to the National Council became the General Division of Women's Work of the National Council, Mrs. Sherman was appointed executive director of the Division.

From 1930 to 1941 Mrs. Sherman had been education secretary on the Auxiliary's national staff, and before that had taught public school, and been secretary for adult education in Massachusetts.

HONOLULU

Mrs. Rufo Alhambra, 4236 Papu Cir., Honolulu, T. H.
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Mrs. F. Gordon Halstead, 2330 Sono-St., Honolulu, T. H.
Mrs. William K. Jarrett, 280 Hale-umau St., Honolulu, T. H.
Mrs. Harold Shim, Waiauoa, Kula, T. H.

IDAHO

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Mrs. George Carlstrom, 1201 Harrison Avd., Boise.
Mrs. Dorothy Donnelley, 2108 Harrison Blvd., Boise.
Mrs. Rudolph Goranson, 229 S. Thirteenth St., Pocatello.
Mrs. John Vesser, c/o Idaho State College, Pocatello.

INDIANAPOLIS

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Mrs. A. N. Lawson, 4119 Hartman Dr., Indianapolis 26, Ind.
Mrs. Ralph Loker, 20 Mann Ave., Uncie, Ind.

IOWA

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Mrs. Robert Herrick, 623 Fifth Ave., Clinton.
Mrs. Manning Howell, Box 918, Iowa Falls.
Mrs. Russell Lamson, 520 W. Third St., Waterloo.
Mrs. George Paradise, 921 Nebraska St., Sioux City.

KANSAS

Mrs. Henry G. Goss, 1844 Pembroke Ave., Topeka.
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Mrs. C. L. Hoover, 210 W. Vine, Junction City.
Miss Winnie D. Lowrance, 1609 Stratford Rd., Lawrence.
Mrs. John A. Shahan, 1107 Highland Dr., Lawrence.

KENTUCKY

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Mrs. W. H. Greer, 1929 McCreary Ave., Owensboro.
Mrs. Edward C. Janzen, 4026 Ormond Rd., Louisville.
Mrs. Raymond Kemper, 2017 Eastern Parkway, Louisville.
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Mrs. E. C. Newlin, Box 375, Danville, Ky.
Mrs. Donald Putnam, 1219 Bath Ave., Ashland, Ky.
Mrs. George Schaller, 224 Edgewood Rd., S. Ft. Mitchell, Ky.

LIBERIA

Mrs. Viola McKrae Gray, c/o The Bishop's House, Monrovia.

LONG ISLAND

Mrs. Malcolm W. Ford, 66 Intervale Ave., Roslyn, L. I., N. Y.
Mrs. Emma Spencer, 186-05 Nadal Pl., Jamaica 33, L. I., N. Y.
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Mrs. Donald E. Weinert, 4 Quincy St., Merrick, L. I.

Mrs. Benjamin T. Young, 7702 Ridge Blvd., Brooklyn 9, L. I., N. Y.

LOS ANGELES

Mrs. Richard Bylin, 1132 Vicintia, Corona, Calif.
Mrs. Alexander Lowe, 10434 Lorenzo Pl., Los Angeles 64, Calif.
Mrs. Edna G. Simmons, 281 E. Fiftieth St., Los Angeles 11, Calif.
Mrs. Edward S. Thompson, 1439 Wembley Rd., San Marino, Calif.
Mrs. Lionel VanDeerlin, Box 212, Oceanside, Calif.
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Mrs. Lauri S. Mobley, Belvue Plantation, Lettsworth.
Mrs. George M. Murrell, 1584 Jefferson Ave., New Orleans.
Mrs. Richard Ordway, 25 Nassau Dr., Metairie.
Mrs. W. R. Shuffield, 707 Compton St., New Iberia.

MAINE

Mrs. Henry E. Darling, Wiscasset.
Mrs. Robert A. Hussey, Wiscasset.
Mrs. Edward F. McKeen, Box 222, Winterport.
Mrs. E. E. Owens, Westbridge, Bar Harbor.
Mrs. George F. Talbot, 290 Baxter Blvd., Portland.

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Mrs. Alfred E. Culley, 3710 Lochearn Dr., Baltimore 7.
Mrs. C. James Hoddinott, 3500 Mayfair Rd., Baltimore 7.
Mrs. J. Prescott Seldon, 222 Ridgewood Rd., Baltimore 10.
Mrs. Richard C. Smardon, 511 Denison St., Baltimore 29.

MASSACHUSETTS

Miss Edith Bradley, 130 Randolph Ave., Milton.
Mrs. John M. Burgess, 46 Berwick Rd., Newton Centre.
Mrs. Sewall Emerson, 240 Ashmont St., Dorchester.
Mrs. Harlow Russell, 18 Norwood St., Winchester.
Mrs. Augustus W. Soule, 58 Euston St., Brookline.

MEXICO

Miss Helena Manjarrez, "Casa Hooker," Calzada Mexico-Farnba #911, Mexico 17, D. F. Mexico.

MICHIGAN

Mrs. Ernest Cabule, 6088 Beechwood, Detroit.
Mrs. Robert H. Durham, 19512 Canterbury Rd., Detroit 21.
Mrs. Rexford Holmes, 119 N. Michigan Ave., Saginaw.
Mrs. Clifford Hood, 767 W. Maumee, Adrian.
Mrs. Frederick K. Sparrow, 1922 Day St., Ann Arbor.

MILWAUKEE

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Mrs. Monard Hunt, 453 Lombard Ave., Racine, Wis.
Mrs. Rocque McConnell, 5851 S. Packard Ave., Cudahy, Wis.
Mrs. Carl Oestreich, 2188 S. Layton Blvd., Milwaukee, Wis.
Mrs. A. P. Wandschneider, 332 Riverside Dr., Fort Atkinson, Wis.

MINNESOTA

Mrs. E. O. Baumgartner, 380 N. Sixteenth Ave. E., Duluth, Minn.
Mrs. Preston Haglin, 5042 Queen Ave., Minneapolis.
Mrs. B. W. Junilla, 1107 Second Ave. W., Grand Rapids.

Mrs. William H. Hannah of Grace Church, Riverhead, L. I., will serve as Presiding Officer of the 1958 Triennial Meeting.

Born in Brooklyn and reared in the diocese of Newark, Mrs. Hannah has had a long and active career of service in almost every phase of women's work in the Church. For six years, she was president of the Woman's Auxiliary of the diocese of Long Island. She represented Province II on the Auxiliary Executive Board for four years, and served as president of Province II for three years.

Mrs. Hannah is a member of her Provincial Council and is serving her second term on the General Convention Commission on Holy Matrimony. She is also actively interested in the Girls' Friendly Society, national Church organization for girls, and is chairman of its Summer Opportunities Committee and a member of its Development Committee.

A leader at the Episcopal Church's Finger Lakes Conference for many years, she has served on its Board of Governor's for the past five. She has been concerned with women Church workers as chairman of the Personnel Committee of the National Executive



Board of the Woman's Auxiliary and is chairman of the Sub-Committee on Women of the Presiding Bishop's Committee on Recruiting. A member of the executive committee of Windham House, eastern graduate training center for women workers in the Episcopal Church, she served for three years on the House's Admission Committee.

Mrs. Hannah, twice a grandmother, is a former landscape gardener, and has written many articles on gardening, which is her greatest hobby.

NEVADA

Mrs. William P. Compton, 424 Burton, Henderson.
Mrs. Edna Dungan, Battle Mountain.
Deaconess Mary C. Hettler, Box 271, Pioche.
Mrs. G. E. Howlett, 1579 Bledsoe Ln., Las Vegas.
Mrs. Dell M. Wade, 106 W. Wyoming Ave., Las Vegas.

NEW HAMPSHIRE

Miss Jean Adams, 63 Green St., Concord.
Mrs. Reginald DeWitt, 30 Emerson St., Plymouth.
Mrs. John Oakes, 8 Oak St., Derry.
Mrs. J. Edison Pike, 147 Washington St., Keene.
Mrs. Raymond M. Roberts, Star Route 1, Newport.

NEW JERSEY

Mrs. Herbert R. Denton, 437 High St., Mount Holly.
Mrs. Carlton Grace, 421 Main St., Spotswood.
Mrs. Howard B. Miller, 889 Haddon Ave., Collingswood.
Mrs. Luman J. Morgan, Washington Rd., Toms River.
Mrs. Earl B. Rosecrans, 31 E. Sumner Ave., Union.

NEW MEXICO AND SOUTHWEST TEXAS

Mrs. Jeff Good, Box 707, Fort Sumner, N. M.
Mrs. Harvey Israel, 1083 Opal St., Los Alamos, N. M.
Mrs. Jesse P. Morgan, Box 148, State College, N. M.
Mrs. A. A. Welck, 724 Solano Dr., N. E., Albuquerque, N. M.
Mrs. A. R. Wheelwright, Rt. 3, Box 7, Santa Fe, N. M.

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Mrs. William H. Deatly, 2 Beekman Pl., New York 22.
Mrs. William E. Leidt, 245 Nelson Rd., Scarsdale.
Mrs. William N. McDonald, 181 Manor La., Pelham Manor.
Mrs. Gurney Williams, 62 Douglas Rd., Chappaqua.

NEWARK

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Mrs. William H. Sortor, 158 Booth Ave., Englewood, N. J.
Mrs. Robert Stegmair, 188 Gordon St., Ridgefield Park, N. J.
Mrs. William V. Stein, 300 Oakwood Rd., Englewood, N. J.
Mrs. Arthur K. Wing, Jr., 48 Hawthorne Ave., Nutley 10, N. J.

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Mrs. Roy Bowen, 2421 Ansley Ct., Charlotte.
Mrs. Leslie B. Evans, 1600 Craig St., Raleigh.
Mrs. M. E. Motsinger, Jr., Pine Shadows Farm, Roaring Gap.
Mrs. Lula H. Robinson, St. Augustine's College, Raleigh.
Mrs. T. P. Thomas, 1614 W. Nash St., Wilson.

NORTH DAKOTA

Mrs. Sam Hill, 463 Fourth Ave. N.W., Valley City.
Mrs. Howard F. Hills, 841 Western Ave. S., Grafton.
Mrs. William M. Julian, 1304 University Ave., Grand Forks.
Mrs. Thomas J. McElligott, 1509 Seventh St. S., Fargo.
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NORTH TEXAS

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Mrs. D. C. Sivalls, 811 W. Louisiana St., Midland.
Mrs. L. B. Soucy, 204 S.E. Fifth St., Plainview.
Mrs. Mowry Stidham, 1910 Madison, Amarillo.
Mrs. David Tipple, 2504 Fortieth St., Lubbock.

NORTHERN INDIANA

Mrs. James Denney, Rt. 4, Crown Point.
Mrs. Louis A. Gorham, 1351 N. Jefferson St., Huntington.
Mrs. Kenneth Kintner, 3624 Vistula Rd., Mishawaka.
Mrs. George Myers, 1116 S. Eighth St., Goshen.
Mrs. R. F. Royster, 438 Pokagon St., South Bend.

NORTHERN MICHIGAN

Mrs. John Adams, 814 Summit St., Sault Ste. Marie.
Mrs. William Bornfieh, 924 E. Breen St., Iron Mountain.
Mrs. James Fyvie, 210 Range St., Manistique.
Mrs. Benjamin Johns, 502 S. Eleventh St., Escanaba.
Mrs. Barnett M. Mills, 1111 N. Sixteenth St., Escanaba.

OHIO

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Mrs. Frederick C. Bond, Jr., 926 Brunswick Rd., Cleveland Heights 12.
Mrs. C. J. Dale, 572 Nebraska Ave., Toledo 2.
Mrs. Grant Esterling, 1506 Marilyn Parkway, N.E., Massillon.
Mrs. Edward B. Purcell, 1824 Pointview Rd., Youngstown 2.
Mrs. R. A. J. Wellington, 2661 Ashton Rd., Cleveland Heights 18.

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Mrs. George Lynde, 2700 Boston, Muskogee.
Mrs. James P. Mosier, 1739 W. Haskell Pl., Tulsa 7.
Mrs. E. Cotter Murray, 1500 Kinkaid, Oklahoma City.
Mrs. A. Francis Porta, 514 E. Hoff, El Reno.

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Mrs. Robert P. Hutchinson, 6926 Seaward Park Ave., Seattle 18, Wash.
Mrs. B. Franklin Miller, 1518 E. Howe St., Seattle 2, Wash.
Mrs. Warner Paul, 11510 Exeter Ave. N.E., Seattle 55, Wash.
Mrs. Frank Plum, 4518 N. Verde St., Tacoma 7, Wash.

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Mrs. William Clegg, 2235 Oakwood Dr., Medford.
Mrs. Douglas P. Elliott, 3726 N.E. Sixty-Sixth Ave., Portland.
Mrs. Louis B. Keiter, 3982 S.E. Woodstock Blvd., Portland 2.
Mrs. Willis M. Rosenthal, 224 D. St., Grants Pass.

PANAMA CANAL ZONE

Mrs. Eulean Harris, Box 168, Paraíso, Canal Zone.
Miss Claire E. Ogden, Box "R", Balboa, Canal Zone.
Mrs. Susan Reed, Apartado Aero 2391, Cali, Colombia.
Mrs. Gwendoline Shirley, Box 5437, Panama, R. de P.
Miss Vivian M. Witter, Box 4900, Panama, R. de P.



PENNSYLVANIA

Mrs. Karl Beyer, Gwynedd Valley.
Mrs. A. C. MacBurney, 11 Windsor Circle, Springfield.
Mrs. Siter Owen, Cherry La. and Keithwood Rd., Wynnewood.
Mrs. Edward J. Parnum, 5140 Newhall St., Philadelphia 44.
Mrs. Victor Perrin, 116 Ellis Rd., Havertown.

PHILIPPINES

Mrs. Carmen Hidalgo, c/o Church of the Resurrection, Baguio, The Philippines.
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One of the most successful programs which the modern Church has developed is that of summer camps and conferences. This has given the Church an effective medium through which new ideas can be introduced, the spiritual life of its people strengthened, Christian fellowship deepened, and knowledge of the Church's Faith and Practice imparted. I can witness to the good which I have seen accomplished. But there are dangers! And it is wise to face them rather early in the summer.

A friend recently wrote to me about the letdown which she had experienced after a most successful parish life conference. This is, I believe, the first danger we have to be prepared for — the *letdown*. It is true of nearly every spiritual experience. The Devil is very wise, and he tempts us often when we least expect him to be around. The disciples who were with our Lord on the Mount of Transfiguration must have known this temptation when they returned to the valley of ordinary things and found their comrades unable to minister to an unfortunate boy. But if one is warned in advance, and one has prepared for it, this experience need not be traumatic.

Another danger which the parish should be prepared for is the spiritual conceit which often comes to those who have just been introduced to a new truth. Sometimes people come back from conferences with the notion that they have some special, inside knowledge which makes them religiously of the elite. When they are not immediately recognized as such, they may either withdraw and make of their religious quest a kind of private hobby or they may become belligerently intolerant of the lesser breed of Churchmen. But this, again, need not happen if people are prepared for conferences and if the leaders of the congregation are wise in selecting those who attend conferences and in putting them to work when they return.

Perhaps more important than these two considerations, however, is the vitality which can come to the parish from the new enthusiasm which these conference-goers bring back with them. If it is met with a dash of cold water, great harm can be done both to the person and to the parish. There should, therefore, be some plan for using the new insights and skills which have been learned. It might be a good idea, don't you think, if those who have attended conferences were invited to tell the congregation what they have learned, so that those of us who have had to stay at home can share in their experiences. At any rate, the conference-goer needs a chance to practice what he has heard preached. He has to give his new treasures away before they are really his, for, as St. Augustine declared, "What I live by, I impart."

The Part and the Whole

It is an obvious fact about organization life that there is always a danger that some part of the organization may become, in the eyes of its members, greater than the whole. This is particularly likely if the part concerned is one of the stronger and more effective parts of the organization.

This danger has been present in the women's work of the Church, and there have, from time to time, been ardent Auxiliary advocates who appeared to be putting their pet project ahead of the Church as a whole. This has never been the position of the national leaders, but it has shown itself often at the parish level.

There is, therefore, good reason for rejoicing over the fact that the recent changes in the name and structure of the women's work of the Church have been made in the direction of fitting that work into the total picture of organized Church life on a sounder and more coöperative basis. It is a special cause for rejoicing that this change was made at the initiative of active Auxiliary workers.

As Mrs. Wedel says [page 14], the old name, "Woman's Auxiliary," often led to a misunderstanding of the work of women in the Church. The term as it is widely used in American organizations implies a group of women who coöperate with an organization without really being a part of it. We have heard women speak of the Triennial of the Auxiliary as being their meeting, while General Convention was the men's.

The name change can hardly be expected to work miracles, yet we think it does state the basic truth — that the place of women is *in* the Church, not *alongside* it.

It has always been true, as Mrs. Wedel says, that many women have worked loyally in almost every phase of Church work. Yet even this has not always led to a clear understanding of the proper role of women in the Church. It has, on the contrary, sometimes led to division within the parish or the diocese between those women who thought of themselves as Auxiliary members first, and those who thought of themselves as Church workers first. Very often these two groups failed to understand each other.

Now, in name and on paper, the issue is clarified. The women's work of the Church is organized as a division of National Council, identical in structure (though far greater in magnitude) with that of the laymen. We hope this produces the unity of spirit

without which no juggling of the organization chart can have any meaning.

So much for what has been done by National Council at the urging of the women. There remains the question of women's right to sit in Church governing bodies.

At present, no woman is eligible for election as a deputy to General Convention. In many dioceses, they may not be delegates to diocesan conventions. In many dioceses women are not eligible for election to vestries.

As we have said often before, we consider such restrictions on the participation of women in the life of the Church archaic and unwise. We note with satisfaction a trend in some dioceses for greater participation by women in their legislative life, and we hope and believe that General Convention will, in time, correct the injustice of the present canons on representation.

We are not particularly sanguine about the chances of General Convention's making the changes needed at Miami Beach. The 1955 Convention disposed of a similar proposal by ridicule, and we know of no trend of the times which suggests that the 1958 Convention will be more enlightened.

This depresses but does not unduly alarm us. The change will come in good time, and we have great faith in the patience and good sense of the women of the Church. Meantime, the effective influence of the women of the Church, both as an organized group and as individuals, is so great that their disenfranchisement is not likely to lead to any defeat of their primary interests in the life and law of the Church.

What Are We Talking About?

General Convention in 1955 asked its committee on canons to define a "member of the Church," which was taken to mean definitions of the terms "member in good standing" and "communicant in good standing."

The committee brought in a proposed amendment to Canon 16, and General Convention referred the proposal to the dioceses and missionary districts for study, consideration, and possible action in 1958.

The proposal, essentially, is that a person whose baptism is registered in the Church is a *member of the Church*; that a *member in good standing* is a member who for the preceding year fulfilled the requirement of Canon 19, which reads, "All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, by regular participation in the public worship of the Church, by hearing the Word of God read and taught, and by other acts of devotion and works of charity, using all godly and sober conversation;" and that a *communicant in good standing* is a member in good standing who has been confirmed or received and

who has, unless "for good cause prevented," received Holy Communion at least three times in the preceding year.

These definitions are fairly clear — allowing for the indefiniteness of the words "regular participation." Yet we confess that the purpose of the amendment is most unclear to us.

The only references we find to members and communicants in good standing in our national canons are in Canons 5, 16, and 18. Canon 5 requires the parish priest to enumerate members and communicants in good standing in his annual report. Canon 16 says that "a communicant or baptized member in good standing" shall be entitled to a letter of transfer to his new parish if he moves. Canon 18 limits the right to a marital judgment to an "active member of this Church in good standing."

Canon 19 says that "all persons within this Church shall observe the Lord's day in pulpit worship," etc.

The Offices of Instruction says, "My bounden duty is to worship God in his Church every Sunday," etc. Since the Offices are routinely used for preparing candidates for confirmation, this cannot refer only to communicants. The Offices are sometimes used in preparing candidates for baptism.

The Catechism says we become members of the Church in baptism, and we know of no provision in Church law which can take away that membership, though the Church can limit the exercise of certain rights of membership.

Office-Holding Rights

In some dioceses, membership, communicant status, and good standing are determinants of voting and office-holding rights within the Church.

To sum up, we find such terms as "membership," "good standing," and "communicant status" used:

- (1) As a statement of theological fact;
- (2) As a condition of franchise;
- (3) As a condition for the receipt of a letter of transfer;
- (4) As a point determining whether the Church has judicial jurisdiction in matrimonial cases;
- (5) As convenient statistical measures to determine the health of parishes, dioceses, and the Church;
- (6) As titles for those who fulfill certain basic duties of a Churchman;
- (7) As a statement of eligibility to receive Holy Communion.

There is a good deal of necessary overlap between the meanings of the words "member," "communicant," and "in good standing" in these various senses, but there is no necessary identity between the meanings in all cases.

Every priest, for example, is very reluctant to apply a rigorous definition of "communicant" in deciding whether a person can be admitted to Holy Communion (point 7). A confirmed person might have abstained from receiving Communion for years, yet he would ordinarily be welcomed back to the altar rail. The same person, most conscientious priests would say, could not be considered a communicant for the purpose of point 5 (statistics for the parish report).

Take the case of point 3. A transfer, Canon 16

says, is available only on the request of a communicant or baptized member in good standing. Yet a very high percentage of requests for transfers come from people who have been out of their old parish for years, and who may not even be known to the incumbent priest. He goes back to the register, finds that the persons named have been confirmed and have never formally transferred out of the parish. So he usually sends along the letter of transfer listing such people as communicants, though their names may not have appeared on his or any other parish communicant list for years.

Uses of Terms

The list of conflicts between various uses of the terms "communicant" and "member" could be multiplied, but the examples given are enough to establish that different people mean different things by the terms, and that the same person means different things by them at different times.

The great fault of the proposed canonical amendment is that it never faces the question of which sense is meant by the definitions. The amendment attempts universal definitions, and in so doing sets up standards inappropriate to certain normal uses of the terms.

We think there ought to be a regularization of statistical reporting in the Church, and for this purpose an agreed set of definitions of the classifications in the report should be set up and followed. We measure ourselves with rubber rulers these days, and this detracts greatly from the usefulness of our statistical reports.

However, the definitions applied in this case must, it seems to us, be very different from the definition of a communicant when we mean one eligible to receive Communion. Here we are operating in the field of penal law, not statistical analysis, and removals from the communicant list in this sense must be strictly circumscribed in the interest of justice.

Similarly, definitions designed to establish franchise and office-holding rights need legal protection, though perhaps not such rigorous protection as must surround excommunication. To make an analogy from the secular world: the definitions for annual report purposes are those of a census taker; the definitions in excommunication proceedings are those of criminal law; the definitions for franchise decisions are those of a board of election commissioners.

In transfer cases, love and concern for a soul's salvation demand a most generous attitude toward the status of a temporarily inactive Churchman. In matrimonial cases, the canon appears to set up a very rigorous standard in determining who has a right to consideration.

Finally, there is the kind of definition that is a sort of criterion for the obedient faithful. This could be as rigorous as anybody wanted, but we doubt it would add anything to the present Canon 19's statement of our common duty.

We hope that General Convention will reject the amendment now before the Church for study. Its passage would solve nothing, would confound already existing confusion.

BOOKS

A Panoramic View

An "Album commemorating the Sixtieth Anniversary of the existence of the Polish National Catholic Church" (1897-1957) made its appearance not long ago and a copy has now reached this department.

This Sixtieth Anniversary Album contains pictures, with accompanying text in Polish and English, showing the bishops and clergy and the various parishes of the PNC Church in the United States and Canada. As such it will give to Episcopalians a panoramic view of another Christian body in America with which the Episcopal Church is in communion.

Price not indicated, but information presumably available from St. Stanislaus Cathedral, 529 E. Locust St., Scranton, Pa.

In Brief

A TRAVELER IN ROME. With photographs and end-paper maps. By **H. V. Morton.** Dodd, Mead, 1957. Pp. x, 374. \$6. Another installment in the well known works on travel by H. V. Morton.

THE HIDDEN YEARS. By **John Oxenham.** Longmans. Pp. x, 244, \$1.75. First published in 1925, and appearing in several impressions since then, this novel about the youth of Christ is again available in a recent edition.

DOCUMENTS ON CHRISTIAN UNITY. Fourth Series 1948-57. Edited by **G. K. A. Bell**, Bishop of Chichester 1929-1958. Oxford University Press. Pp. xviii, 243. \$3.40. Documents cover period since issue of *Third Series* in 1948, and include conferences of Lambeth 1948, Amsterdam 1948, Evanston 1954, as well as pronouncements of Roman Catholic and Orthodox Churches, and relations between Churches in Great Britain, the United States, Nigeria, Ceylon, North India, etc., manifesting a desire for Christian unity.

THE EPISTLES TO THE GALATIANS AND TO THE PHILIPPIANS. Epworth Preacher's Commentaries. By **Kenneth Grayston.** Alec R. Allenson, Inc., Naperville, Ill. Pp. 116. \$2.35. Part of a new series of commentaries designed especially for preachers. Based on (English) Revised Version, with reference to KJV and RSV as necessary. Text not included, for economy of space.

Books Received

THE ESSENCE OF THE BIBLE. By **Paul Claudel.** Philosophical Library. Pp. 120. \$3.

THEY TEACH US TO PRAY. A Biographical ABC of the Prayer Life. By **Reginald E. O. White.** With a Foreword by **E. Townley Lord.** Harper's. Pp. 204. \$3.

PERSON PERCEPTION AND INTERPERSONAL BEHAVIOR. Edited by **Renato Tagiuri and Luigi Petrullo.** Stanford University Press. Pp. xx, 390. \$7.50.

MEDITATIONS FOR YOUTH. By **Walter L. Cook.** Abingdon Press. Pp. 112. \$1.75.

CHRISTIAN SCIENCE TODAY. Power, Policy, Practice. By **Charles S. Braden.** Southern Methodist University Press. Pp. xvi, 432. \$5.95.

ONCE TO SINAI. The further pilgrimage of Friar Felix Fabri. By **H. F. M. Prescott.** Macmillan. Pp. 310. \$5.

THE RIDDLE OF LIFE: By **J. J. Bavinck.** Eerdmans. Pp. 128. \$2.

GREAT PHRASES OF THE CHRISTIAN LANGUAGE. A Devotional Book. Philadelphia, Pa.: United Church Press. Pp. 121. \$2.

BUILDING YOUR MARRIAGE. Revised Edition. By **Rex A. Skidmore and Anthon S. Cannon.** Harpers. Pp. xiv, 701. \$6.

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EOLOGY OF THE OLD TESTAMENT. Bymond Jacob. Translated by Arthur W. Heath and Philip J. Alcock. Harpers. Pp. 368. \$5.

THER ON WORSHIP. An Interpretation. Bymos Vajta. Muhlenberg Press. Pp. xii, 200. \$2.50.

TIQUE OF RELIGION AND PHILOSOPHY. Walter Kaufmann. Harpers. Pp. xvii, 325. \$5.

HEY GATHERED AT THE RIVER. The Story of the Great Revivalists and Their Impact upon Religion in America. By Bernard A. Weisberger. With Illustrations. Little, Brown. Pp. xii, 345. \$5.

IE SAINTS AND OUR CHILDREN. By Mary Ed Newland. P. J. Kennedy. Pp. xv, 215. \$3.95. [Roman Catholic.]

LD TESTAMENT PORTRAITS. By Kendrick Strong. Philadelphia, Pa.: Christian Education Press. Pp. 179. \$3.50.

ANTHONY: THE MAN WHO FOUND HIMSELF. By Norman Painting and Michael Day. Chicago, Ill.: Franciscan Herald Press. Pp. 188. \$5.50. [Roman Catholic.]

MORTAL PROFILE. By Ernest Pallascio-Rin. Translated by Ella-Marie Cooper. Chicago, Ill.: Franciscan Herald Press. Pp. 166. Cloth, \$5.50; paper, 95 cents. [Roman Catholic.]

OSEPH PARKER'S SERMON OUTLINES. (The World's Great Sermons in Outline.) A Choice Collection of Thirty-Five Model Sermons. By Joseph Parker. Selected and edited by Sheldon B. Cainer, Baptist Theological Seminary, Grand Rapids, Mich. Eerdmans. Pp. viii, 150. \$2.50.

SLAM — THE STRAIGHT PATH. Islam Interpreted by Muslims. Edited by Kenneth W. Morgan. Donald Press. Pp. x, 453. \$6.

EW VOICES, OLD WORLDS. By Paul Gerend. Friendship Press. Pp. 166. Cloth, \$2.95; paper, \$1.50.

HE SHADOWS THEY CAST. By Janette T. Harrington. Friendship Press. Pp. 161. Cloth, \$2.95; paper, \$1.50.

YOU WANT TO BE PSYCHOANALYZED! Lucy Freeman. Henry Holt. Pp. xii, 145. \$5.00.

ALVIN: COMMENTARIES. Library of Christian Classics — Volume XXIII. Newly translated and edited by Joseph Haroutunian in collaboration with Louise Pettibone Smith. Westminster Press. Pp. 414. \$5.

RIGEN: THE SONG OF SONGS — COMMENTARY AND HOMILIES. Ancient Christian Writers. Translated and Annotated by R. P. Lawson. Newman Press, Westminster, Md., 1957. Pp. 371. \$4.

BUILDING THE NEW CHURCH. By William S. Clark. Religious Publishing Co., Jenkintown, Pa., 1957. Pp. 68; Illustrations. No price given.

HE BOOK OF GOD. Adventures from the Old Testament. By April Oursler Armstrong. Adapted from *The Greatest Book Ever Written*, by Fulton Oursler. Illustrated by Jules Gotlieb. Doubleday. Pp. 447. Illustrations. \$4.95. (Age group 14-18.)

EW TESTAMENT: STORIES FROM THE BIBLE. Retold by Edith Patterson Meyer. Illustrated by Lis Linge. Grosset & Dunlap. Pp. 92. Color illustrations. \$2.95.

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sorts and conditions

GRUNDOON, the unbribable wood-chuck, has not shown up around our house a second time. Undoubtedly, the trimmed shrubbery, the fresh green sod, and other signs of advancing civilization affected him about the way neon lights and factories affect humans.

IT COULD BE that he has simply arranged his schedule in such a way as to stay out of sight. Some animals are commoner in Wisconsin now than they were a hundred years ago — raccoons and opossums, for example. Foxes are supposed to be doing well, even in metropolitan areas. Rabbits and squirrels are practically as common around cities as people.

THEOLOGY traditionally draws a sharp line between man and the animals, asserting that not even the higher apes share in the distinctive qualities which make us members of two worlds — natural and spiritual. One of the big problems of the evolutionary view of the origin of man is the problem of explaining how it happened that an animal evolved into a spiritual being.

RATIONALITY, or ability to reason, was once supposed to be the thing that was different about mankind. But psychologists have conducted experiments to show that apes may be able to reason, and today there are even inanimate machines that can remember, classify, and combine abstract ideas.

SOME religions have no problem about relationships between animals and people. Buddhism, for example, regards practically everything as having an immortal soul, and solves the problem of eating by a doctrine that vegetables are so close to perfection that their souls go straight to Nirvana when they die. Christianity insists, however, that the animal world has no inherent right to life or to the means of life: animals are not people.

WHY are we so much better than the animals that we have the right to organize their life and death for our benefit?

NATURAL science doesn't provide any useful clue. The world of nature is a predatory one in which success does in fact go to the strong, the nimble, the ruthless, and the aggressive. Survival value is the beginning and the end of all value.

OF COURSE, predatory success is not the only thing that has survival value. The bright plumage and lovely songs

of birds, the social organization of ants and bees, self-sacrificing care of the young (or having a great many of them), the defensive armor of turtles and armadillos, provide a few examples. Still, nature's judgment on any species of plant or animal is based simply on the ability of that species to survive.

IF WE are to be ethical toward the animals, we must do so on the standard of our world, not theirs; we must apply to them the spiritual concepts based on our belief that man is a spiritual being, rather than merely compete (or coöperate) with them as fellow-animals struggling to maintain a place on this planet.

CHRISTIANITY insists that the value of anything and everything is contingent upon its relationship to God and His purposes; that the purpose of creation is to develop rational beings who love and praise God and know what they are loving and praising. The question of the rational ape or the rational machine is not whether it is able to accomplish certain manipulations or solve certain problems, but whether it is able to give voluntary, conscious, intentional love and praise to God. If ape or machine is able to do that, it belongs to the same order of creation that we do and should be baptized and invited to come to Church with us.

THE DEFINITION that seems to be implied here is that the highest kind of created being is a religious being. There you are. It's true. At least, that is what Christianity says is true.

OUR VALUE, in other words, is not based upon what we have made of ourselves as we struggled up through the evolutionary mire, but upon our relationship — actual or potential — with God. This is an altogether different order of value from the values of the animal world. It is even different from the useful things we do in family, community, nation, and world to help the human race to survive and multiply.

THE NOBLE atheist may be an admirable person in many ways, but the real basis of his nobility is the fact that he is capable of turning away from his atheism and falling in love with God. Until he does that his virtues are the virtues he shares with wolves and ants and snakes and wood-chucks. His true destiny is something altogether different and higher; and it is this destiny that makes him a man instead of an animal. PETER DAY.

We Testify

(Fiction)

by Bill Andrews

July 10, 1958

ack is about 20, I'd guess. I remember him as an acolyte two or three years back, a tall, somewhat gawky high school boy, with not much to say. He's outgrown his acne now, and two years of college have put some poise into his manner. He's back in town, dating an old girl friend, pumping gas at Mike's filling station on the highway. He is also the subject of vestry action. Typed on the letterhead of our parish is a letter addressed to the bishop of our diocese. It reads:

"We, whose names are hereunder written, testify to our belief (based on personal knowledge or on evidence satisfactory to us) that John William McCleod is sober, honest, and orderly, and that he is a communicant of this church in good standing. We do furthermore declare that, in our opinion, he possesses such qualifications as fit him to be admitted a postulant for Holy Orders."

Below is space for the rector's signature, and those of the wardens and vestry of St. Martha's.

The rector briefed us on procedure.

"This vestry or some other will have to deal with the problem of Jack's fitness four times—this one and three others—before he

becomes a candidate, before ordination to the diaconate, and before he is ordained a priest. He could be stopped anywhere along the way, but in fairness to him, this is the time to be as sure as you can. If you accept him, and if the bishop does, he has two more years of college and three years of seminary ahead of him before ordination. He is ready to invest that time in preparation. What's your pleasure?"

We all floundered a little. Most of us don't know Jack well. Naturally, we're pleased to have a boy from the parish seek Orders, yet the document we're asked to sign is pretty strong.

The senior warden told of having Jack in a junior high Church school class. "He wasn't much of a student," he said. "None of them were, when it comes to that. He asked questions, though, and seemed interested. Wasn't any more mischievous than the average."

Gardner brought up a point. "Wasn't there some trouble at the high school his senior year?" It developed that there was. Jack and half a dozen others had been picked up two weeks before graduation with some beer in a car. There'd been quite a row about it, and a tavern owner lost his license. But it didn't seem that any of the kids were really drunk, so they weren't expelled and all were graduated.

I said, "What do you think, Father? It says, 'sober,' in this letter." Fr. Jones said quietly, "I was involved in the case at the time, and I know more about it than I can say. But there's no reason to withhold two basic facts: one, the boys and girls were out of line; two, they got a good scare, and it seemed to help them. I have no hesitation in signing the letter."

"What about money?" the treasurer asked, inevitably.

The rector said, "He hasn't any. The family can scrape together enough to get him through the university, and he's saving toward his seminary expense. But he may need help from us."

The treasurer made a speech about the unavailability of money, the rector pointed out that nothing had to be appropriated now, and, eventually, we all signed the letter.

After the meeting I stopped at the rectory to fix a faucet and have a cup of coffee. I asked Fr. Jones, "What are these qualifications we say fit Jack for Holy Orders?"

Fr. Jones smiled wryly: "I've often asked myself that. I ask what qualifications I had when a vestry approved me for postulant. It wasn't brains or any great ability. Maybe it was only one thing—that I had the feeling that God had reached out, tapped me on the shoulder, and said, 'Follow me.' Jack has that feeling, and it scares him blue. It's not much to go on—but it's the only thing I know that counts."

"You think that alone will make him a good priest?" I asked.

"Who knows? But if that won't, nothing will," he said.

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PEOPLE and places

Appointments Accepted

The Rev. John Crawford Anderson, who was recently ordained deacon, is now in charge of the Church of the Holy Family, McKinney, Texas. Address: Box 411.

The Rev. Louis C. Breitenbach, formerly in charge of the Chapel of the Remembrance, Middle River, Va., and associated missions near Stanardsville, is now assistant at St. Matthew's Church, Richmond, Va. Address: 1101 Forest Ave., Richmond 26.

The Rev. Robert C. S. Deacon, formerly curate at Trinity Church, Swarthmore, Pa., with address at Wallingford, will on August 1 become rector of Grace Church and the Incarnation, Philadelphia. Address: 4631 Weymouth St., Philadelphia 20.

The Rev. William Eckman, formerly rector of the Church of the Advent, Cape May, N. J., is now assistant at Grace Chapel Parish, Jacksonville, Fla. Address: 7428 San Jose Blvd., Jacksonville 7.

The Rev. Lloyd W. Fonvielle, formerly in charge of St. James' Church, Belhaven, N. C., will on August 1 become assistant at St. John's Church, Norwood Parish, Bethesda, Md. Address: 5423 McKinley St., Bethesda 14.

The Rev. John M. Galagan, formerly in charge of Trinity Church, Gonzalez, Calif., is now vicar of St. Mark's Church, Ritzville, Wash., and St. Dunstan's, Coulee Dam. Address: 107 W. Ninth St., Ritzville.

The Rev. Robert C. Hamlyn, formerly vicar of St. Stephen's Church, Coatesville, N. J., will become rector of the Church of the Holy Spirit, Verona, N. J., on September 1. Address: 69 Park Ave.

The Rev. Joseph D. Knisely, formerly assistant at St. James' Church, Lancaster, Pa., will on September 1 become rector of St. Mary's Church, Emmorton Rd., Edgewood, Md., near Bel Air, Md.

The Rev. Curtis B. Luck, perpetual deacon, formerly assigned to Holy Trinity Church, Memphis, Tenn., is now serving Grace-St. Luke's Church, 253 LeMaster, Memphis, as deacon assistant and executive secretary.

Missionaries

The Rev. Ralph T. Milligan, now chaplain of Grasslands Hospital, Grasslands, Valhalla, N. Y., may be addressed after September 1 at the Holy Cross Liberian Mission, Kailahun, Sierra Leone, West Africa.

The Rev. Alton H. Stivers left his work at St. Andrew's Church, Rochester, N. Y., to attend the Kennedy School of Missions last September in preparation for work in the mission field. He has now gone to Brazil with his wife and their six-months-old daughter and will be assigned to Belo Horizonte after a short stay in Rio.

The Presiding Bishop commissioned a large group of newly appointed missionaries at the concluding service of the annual Outgoing Missionaries Conference, held in June at Seabury House, Greenwich, Conn. The conferees included many newly ordained deacons and their wives, who would soon go overseas to their new posts. Others appointed had served the Church previously in parishes and missions in the United States and would now move their families to distant lands.

Appointees to the Philippines included the Rev. Charles H. Brown, formerly assistant at St. John's Church, Tulsa, Okla., who will be headmaster and chaplain of Easter School; the Rev. William C. Houghton, CDSB graduate, who will serve Brent School; and Mr. and Mrs. Glenn L. Davis, of the diocese of Southern Ohio.

The Rev. John B. Lewis, of the diocese of Chicago, the Rev. R. Calvert Rutherford of West Texas, and Mr. and Mrs. William F. Honaman, of the diocese of Harrisburg, will serve in Japan.

The Rev. Thomas D. Hughes, Bexley Hall graduate, the Rev. Richard H. Humke, formerly curate of Trinity Cathedral, Davenport, Iowa, the Rev. Norio Sasaki, CDSB graduate, the Rev. Jefferson C. Stephens, Jr., of the diocese of Los Angeles, and the Rev. Lamar P. Speier, of the diocese of Atlanta, will serve in Hawaii.

Mr. and Mrs. Edward J. Engleth, of North Dakota, Mr. and Mrs. John H. Gay, of the diocese of New York, Mr. and Mrs. Jordan G. Holtam of Alabama, and the Rev. George C. Spratt, who

formerly served Holy Cross Church, Duluth, Minn., will serve in Liberia.

Other appointments included the Rev. The Gibbs, diocese of Chicago, to the Virgin Islands; the Rev. Allen J. Green, diocese of Virginia Latin America (the Rev. Mr. Green was formerly an instructor at VTS); the Rev. Richard Hemm, a CDSB graduate, and the Rev. Cecil Burton, who transferred with Mrs. Burton from the Church of England, missionary reserve; the Rev. Robert M. Demery, VTS graduate, Central America; the Rev. Richard G. Johns, formerly at Grace Memorial Church, St. Helena, Central America; the Rev. Carl P. Ijams and the Rev. Alan Taylor, Panama Canal Zone; and the Rev. John M. Kinney, graduate of the Episcopate Theological Seminary of the Southwest, to Alaska.

The National Council's Overseas Department announced the recent departure for Liberia of Very Rev. Dr. James F. Hopewell, his wife, their three young children. Formerly a mission to Liberia and now the dean of the divinity school of Cuttinton College, Dean Hopewell has been in the United States on leave for post-graduate study at Columbia University and Union Theological Seminary. He received the degree of doctor of philosophy from Columbia this spring.

Changes of Address

The Rev. Carl William Bothe, who recently tired of assistant at St. James' Church, Cleveland, was temporarily addressed in Athens, Texas, and may now be addressed at 7812 Roper St., Dallas, Texas.

Laymen

Mr. Walter Kenneth Lyon, a former elder of the Methodist Church, now a candidate for holy orders, is serving as resident lay missionary in the Cumberland-Diamond Hill area of the diocese of Rhode Island.

Dr. Johanna K. Mott has been appointed by the Presiding Bishop to be the new executive secretary of the Leadership Training Division of the National Council's Department of Christian Education, as of October 1. She succeeds the Rev. Elsie Eldridge, who will be director of research for the Episcopal Home for Children, St. Louis, Mo. Dr. Mott has been serving as executive secretary of the training program for parish assistants in Christian education.

Mr. Kenneth G. Richardson, of Hartsdale, N. Y., has been appointed assistant director of pub-

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ons at Trinity College, Hartford, Conn. He completed service with the U. S. Army at Bragg, N. C.

Resignations

The Rev. George T. Cobbett, rector of St. John's Church, New Milford, Conn., has given up the post of the Church of St. Thomas of Canterbury, man, but will continue his work at New York.

Thomas' will be under the supervision of the Rev. Esquirol, Suffragan of Connecticut, but also be served by the Rev. Alonso L. Wood, who lives in South Kent, and the Rev. Les N. Robertson, III, who is a perpetual deacon.

The Rev. DuBose Murphy, rector of Christ Church, Tuscaloosa, Ala., has retired from the ministry because of total and permanent inability. He has written books and articles on church history and has served as an associate editor of the Historical Magazine of the Church. Address: McLester Hotel, Tuscaloosa, Ala.

The Rev. Dr. Edward M. Pennell, Jr., for the 12 years rector of the Church of St. Francis Assisi, San Francisco, has resigned that pastorate as of November 1 of this year.

Mr. Pennell will be at St. Francis' until about October 1, when he will leave for six weeks of teaching missions in the Orient as a guest of the U.S. Army. Then, before taking up work again, plans to travel abroad.

In World War II Fr. Pennell attained the rank of colonel, having been staff chaplain of the 12th Air Force and senior air chaplain in the Mediterranean theater of operations.

Degrees Conferred

Virginia Theological Seminary recently conferred the degree of doctor in divinity upon the Rev. Clements, Suffragan of Texas; the Rev. Robert A. Donovan, Sr., rector, Christ Church, Charlottesville, Va.; the Rev. Ernest A. Harding, rector, Christ Church, Philadelphia; the Very Rev. Charles U. Harris, dean of Seabury-Western; the Rev. William T. Heath, rector, Emmanuel Church-on-the-Hill, Alexandria, Va.; the Rt. Rev. the Guadalupe Saucedo y Mendoza, Bishop of Mexico; and the Ven. Norman E. Taylor, assistant to the Bishop of Southern Virginia.

The Very Rev. Lloyd E. Gressle, dean of the cathedral Church of St. John, Wilmington, Del.,

received the honorary degree of doctor of divinity from Kenyon College recently.

The Rev. Harvey H. Guthrie, Jr., assistant professor of Old Testament at ETS, recently received the degree of doctor of theology from GTS.

The Rev. Charles G. Hamilton of Booneville, Miss., received a doctorate in philosophy from Vanderbilt University recently. The Rev. Mr. Hamilton, who is the editor of Crossroads magazine, was in 1941 the first white man in Mississippi to receive an honorary degree from a Negro college.

The Rev. Frederick M. Morris, rector of St. Thomas' Church, New York, received the honorary degree of doctor of sacred theology at Hobart and William Smith Colleges.

Organists

Mr. Robert S. MacDonald, of Rowley, Mass., will be organist and choir director at Grace Church, Salem, Mass.

Women

Mrs. R. L. Haden, of Hendersonville, N. C., will be president of the Woman's Auxiliary of the diocese of Western North Carolina.

Kay Jerman has been appointed production manager of Seabury Press, succeeding Mr. John D. Freyberg, who has joined Harper's. Mrs. Jerman was formerly assistant production manager at Seabury Press.

Diocesan Positions

Mr. George Newton, partner in G. H. Walker and Co., investment bankers, is now treasurer of the diocese of Missouri.

The December issue of Sports Illustrated named Mr. Newton as one of its 25 men of achievement, men who had earned distinction in football in 1932 and had become prominent in other fields during the next 25 years. Mr. Newton's success in football and basketball was the more notable because at the age of four, a year after his father's death, he had been so badly burned on back and legs that he barely lived. He was bedfast for two years and told that he would never walk again. His mother encouraged him to walk, skat, ski, and play ball in spite of his handicap.

Mr. Newton, who served as a major in the Army Air Force, is a vestryman at the Church of St. Michael and St. George, St. Louis, Mo.

Marriages

Miss Katharine Alice Hall, daughter of Mr. and Mrs. Clinton M. Hall of Asheville, N. C., and granddaughter of the first Bishop of Western North Carolina, the Rt. Rev. Junius M. Horner, was married on June 7 to Mr. Robert Murray Wilson, of Asheboro, N. C. The couple will live in Washington where Mr. Wilson is stationed with the U.S. Marines.

The Rev. John Gardner Hay, of St. Paul's Church, Virginia City, Mont., was married on June 9 to Miss Marcella Joulden of Butte, Mont.

Miss Carolyn J. Nichols, daughter of the Rev. Fessenden A. Nichols and Mrs. Nichols, was married on June 7 to Mr. Nicholas C. Reynolds, Jr., a senior at the medical school of Boston University. Mrs. Reynolds will continue her work among college students as a member of the staff of Trinity Church, Boston.

Deaths

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Miss Bessie B. Blacknall, retired missionary to Alaska, died at her home in Henderson, N. C., on May 29.

She was appointed to Alaska in 1916, and retired in 1945. Her service in Alaska was at St. Mark's Mission, Nenana. She is survived by Mrs. Willis H. Blacknall, of Henderson.

Bessie Gees Ewald, wife of the Rev. Louis Ewald, retired rector of Holy Cross Parish, Cumberland, Md., died in Cumberland on June 11.

Fr. Ewald served as rector of the parish from 1927 until his retirement in 1954. He and Mrs. Ewald were married in 1928.

Annie Adams Sturgis, mother of the Rev. R. L. Sturgis, rector of St. Francis' Church, Greenville, S. C., died in Greenville on June 23.

Mrs. Sturgis had been an active member of the Church of Our Savior, Rock Hill, S. C. Her late husband was at one time mayor of Rock Hill.



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Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Densmore, Headmaster & Director of Christian Ed.
Sun HC 7, 8, 10 and Daily; C Sat 5-6, & by appt

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r.; Rev. Donald C. Stuart
Sun 7, 8, 9:15, 11, and Daily

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

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TITLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Rev. C. Higgins, dean; Rev. W. Egbert, c
blk E. of N-S Hwy 67 — Sun 7:30, 9:25, 11

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; first Sun, 1S; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

ATTEND SUMMER CHURCH SERVICES

Continued from page 27

LAKE WALES, FLA.

GOOD SHEPHERD 4th St. & Bullard Avenue
Sun HC 8, Ch S 10; 15 HC 10; Others MP; Tues & HD HC 7; Thurs HC 10; C by appt

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs & HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun: H Eu 7:30, 9, 11, MP 8:30, EP & B 12:30;
Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri
(Requiem) 7:30; HD 10; MP 9:45, EP 5:30;
1st Fri: HH & B 8:15; Sat: C 4:30-5:30, 7:30-
8:30 & by appt

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.
Spindler, M.A., S.T.B., c
Sun 7:30, 9:15, 11 & Daily

CHEVY CHASE, MD.

ALL SAINTS' 3 Chevy Chase Cir.
Rev. C. E. Berger, Th.D., r; Rev. H. R. Johnson, Jr.,
Th.B.; Rev. H. B. Liley
Sun 7:30, 9, 10; Daily 10

OCEAN CITY, MD.

ST. PAUL'S BY THE SEA Third and Baltimore Ave.
Rev. William L. Dewees, r
Sun HC 6:30, 8, 9:30 Family Service, 11 MP & Ser;
HC Daily 8, HD 10

BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Sun Masses: 8, 9:20 (Family), 11 (Sung), EP 6;
Daily: MP 7:10, Mass 7:30; also Thurs 9:30; Fri & HD 12; C Sat 12-1, 5-6, Sun 10:15

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.;
Rev. R. T. Loring, Jr.
Sun 7:30 Low Mass, 9 Sung Mass, 11 Mat, Low
Mass, Ser; Daily 7 Low Mass (ex Sat 9); HD 10;
EP 5:30 Sat only; C Sat 5 & 6 & by appt

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30; Daily: 6:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. Canon
J. C. Soutar
Sun 8, 11, and Daily

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 15, 11 MP; HC Tues 7, Wed 10:30

OMAHA, NEBR.

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 8, 10:45 (High & Ser); C Sat 4:30-5

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30,
ex Fri 9:30

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c
Sun Masses 8, 10; Daily 7, Thurs 10; C Sat 4:30-
5:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdays: HC 7:30 (& 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finlay, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11 Ch S,
4 EP (Spec. Music); Weekdays HC Tues 10:30;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed & Fri 12:10; EP Daily 6. Church open daily
for prayer.

HEAVENLY REST

5th Ave at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12 & 5:30; HD HC 7:30 & 12

ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 9; High Mass 11; B 8;
Weekdays: Low Masses 7, 8, (Wed) 9:30; (Fri)
12:10; C Thurs 4:30-5:30; Fri 12-1, Sat 2-3, 4-5,
7:30-8:30

RESURRECTION

115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8 & 10 (Sung); Daily 7:30 ex Sat;
Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (15) MP 11; Daily ex Sat HC
8:15; Thurs 11

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45; HC 8,
12, Midday Ser 12:30; EP 5:15; Sat HC 8, EP 1:30;
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL

292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

POUGHKEEPSIE, N.Y.

Academy & Barclay Sts.
Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyeki, B.D.
Sun 8 HC & Ser, 10 HC & Ser (1st & 3rd), MP &
Ser (2nd & 4th)

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UTICA, N. Y.

GRACE downtown Utica
Rev. Stanley P. Gasek, r; Rev. Lisle B. Caldwell, c
Sun HC 8, 9:15, HC or MP 11; Daily Lit 12; HC
Wed 7 & Fri 7:30; HD anno

ASHEVILLE, N. C.

ST. MARY'S 339 Charlotte Street
Sun: Masses 8, 9:30, 11; Daily Tues, Wed, 7:30;
Fri 7, Sat 9, C 5-6. Phone AL 2-1042

FARGO, N. DAK.

GETHSEMANE CATHEDRAL 204 9th Street, South
Very Rev. H. W. Vere, dean; Rev. T. J. McElligott
Sun HC 8, MP 10, Wed HC 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 9, 11, EP 5:30; Daily ex Sat 7:45, 5:30;
Fri 12:10; Sat 9:30, C 12-1

WAKEFIELD, R. I.

ASCENSION 159 Main Street
Rev. James C. Amo, r
Sun 8, 10; Wed 9; C Sat 5-6

RICHMOND, VA.

ST. LUKE'S Courdin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 9:30, Ch S 11; Mass daily 7
ex Tues & Thurs 10; Sol Ev & Sta 1st Fri 8; Holy
Unction 2d Thurs 10:30; C Sat 4-5

SEATTLE, WASH.

EPIPHANY 38th Ave. & E. Denny Way
Rev. E. B. Christie, r
Sun 8, 9:30, 11; Wed HC 7:30, Int 9:30, 10

SPOKANE, WASH.

ST. JOHN'S CATHEDRAL Grand at 12th
Very Rev. Richard Coombs, dean
Sun: 8, 9:15, 11; Daily: 7 (Tues & Thurs), 8
(Mon, Fri, Sat), 10 (Wed & HD), 8:45, 5:45

WISCONSIN DELLS, WIS.

ST. PAUL'S Broadway and Elm
Rev. Kilworth Maybury, v
Sun: Parish Eu 8:45

HAVANA, CUBA

HOLY TRINITY CATHEDRAL 13 y 6, Vedado
Rt. Rev. A. H. Blankingship, bishop; Very Rev.
E. P. Wroth, dean; Ven. R. Gonzales, canon
Sun 8 HC, 9 HC, 10:45, 8; Wed 7 HC; Thurs 9 HC